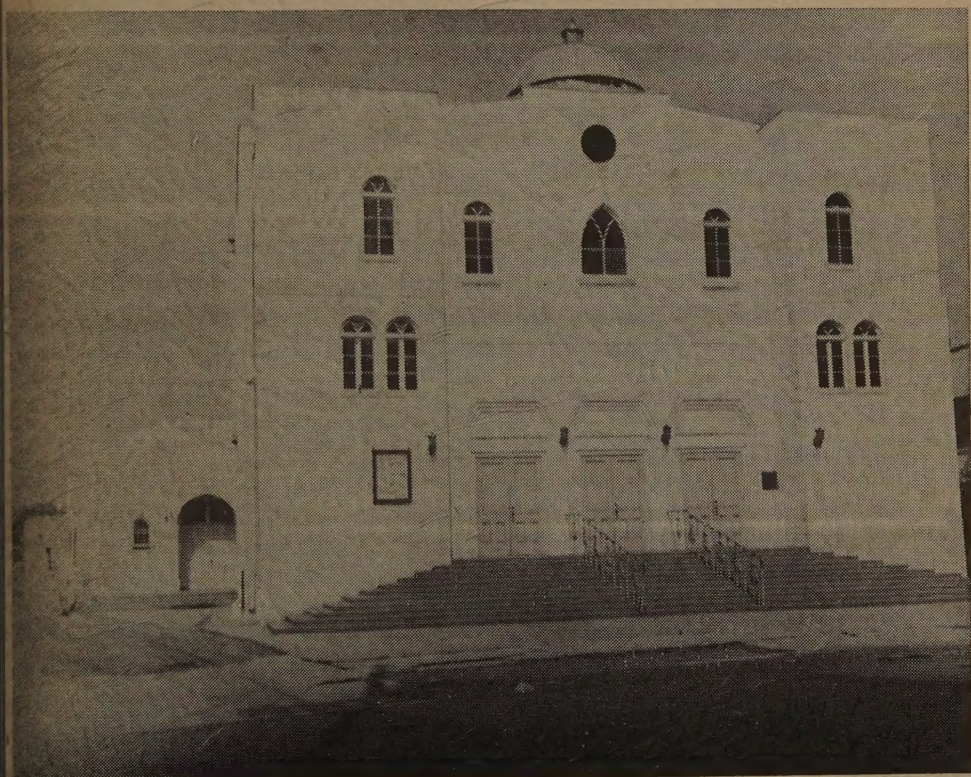


1957

THE A.M.E. ZION QUARTERLY REVIEW



The recently organized Metropolitan A. M. E. Zion Church, Los Angeles, California, now worships in this purchased building. Pastored by the Rev. Dr. Paul Marshall.

The A. M. E. Zion Quarterly Review

DAVID H. BRADLEY, Editor
P. O. Box 146, Bedford, Pa.

TABLE OF CONTENTS

THE CHRISTMAS STORY FROM ETCHINGS OF REMBRANDT.....	63
BY MRS. FLORENCE TURVEREY REEVES	
CREATION AND TIME	72
BY DR. J. VAN CATLEDGE AND ELIZABETH SHUFORD	
SERMONIC LITERATURE	
THE FRUSTRATED CHRISTIAN	79
BY REVEREND LEROY J. HESS	
AN ADEQUATE AUTHORITY	84
BY REVEREND C. M. KIRKPATRICK	
"AND IN THAT REGION THERE WERE SHEPHERDS"	90
BY DAVID H. BRADLEY	
REPORT OF THE DIRECTOR OF CHRISTIAN EDUCATION OF CHILDREN, BAY CITIES DISTRICT	93
BY MRS. EVELYN ROBERTS	
SEVENTH REPORT TO THE COLUMBUS DISTRICT, OHIO CONFERENCE	99
BY REVEREND I. BENJAMIN PIERCE	
THE CHURCH	106
YOUR YOUTH WORK	114
EDITORIALS	116
LOOKING AHEAD IN BOOKS	119

VOLUME LXVIII, No. 2

The A.M.E. Zion Quarterly Review was founded in 1890 by the late Bishop George Wylie Clinton, D. D. It is published by the Publishing Board of the A. M. E. Zion Church. David H. Bradley, Editor. Entered as second class matter at the Post Office at Bedford, Pennsylvania, under the act of March 3, 1879.

Questions peculiar to the function of the minister will be answered promptly. All communications should be addressed to the editor.

Subscriptions: One year in advance—\$2.00; (Canada, \$2.10). Single copy—50c; Foreign countries—\$2.25 per year.

Copyrighted, 1957
All rights reserved.
A. M. E. Zion Quarterly Review

THE CHRISTMAS STORY
from the ETCHINGS of REMBRANDT
by

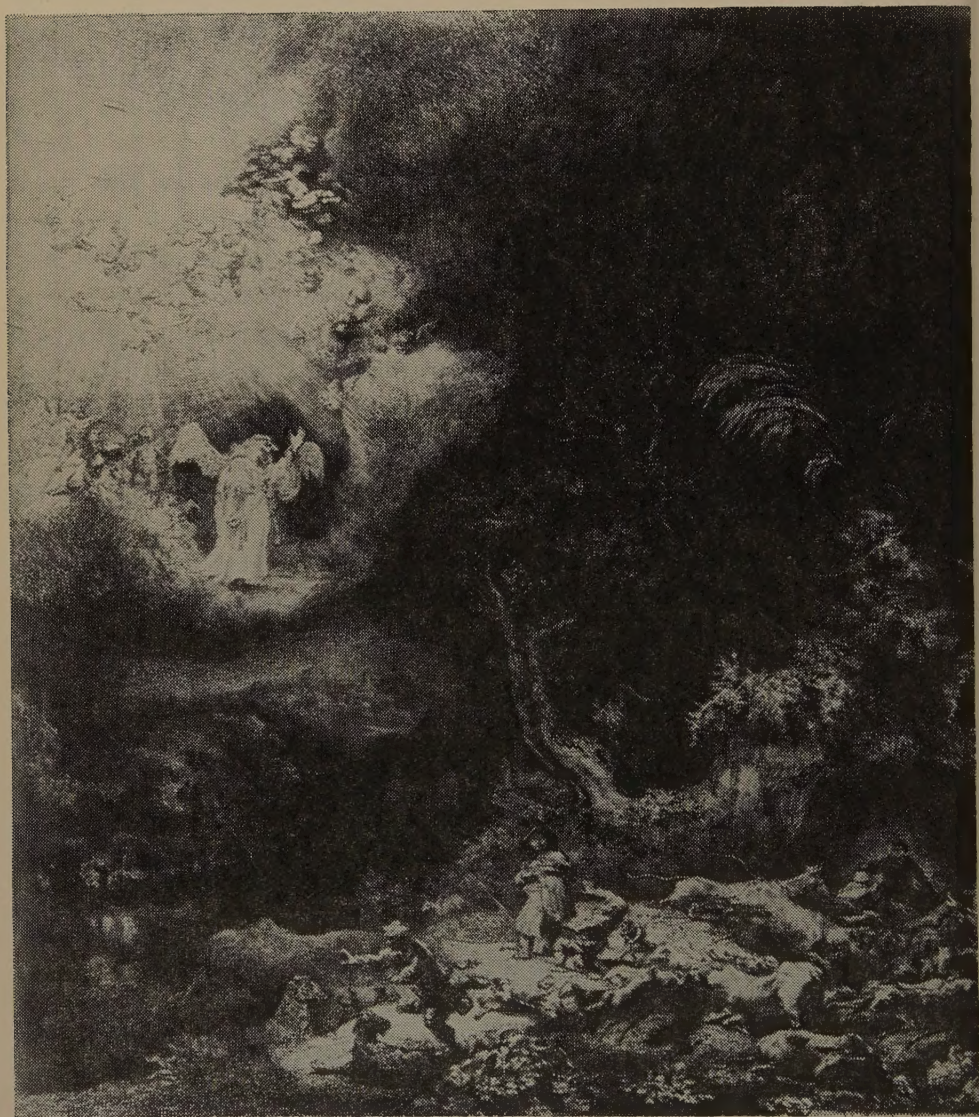
Florence Turverey Reeves

Rembrandt was born the 15th of July, 1606 and died at the age of 63 in 1669. During his life time he was hailed as one of the great painters of Holland, was rich and happy a few years, saw his fine home and all his collection of art treasures sold at auction, knew abject poverty and at last died, almost forgotten.

Rembrandt is generally thought of today as one of the great painters among old masters, but he was also one of the greatest etchers of all time. He sometimes used other methods with his etchings and combined dry-point with his work. An etching is done by covering a copper plate with a coat of varnish. The surface is then blackened and the picture is drawn by a sharp needle. Nitric acid is poured on the plate and that bites into the plate where the lines are drawn and this is what makes the "etching".

After financial ruin came to Rembrandt he turned more and more to the inner depths of life and having been trained by a devoutly religious mother, he naturally turned to the Bible for inspiration. Rembrandt was a thorough-going Protestant and treats Biblical subjects in a Protestant manner. He was entirely original in his approach to religious subjects and while he depicts everything in a humble manner, yet there is always a spiritual content suggested. He does this in various ways—by his amazing use of light, producing mystery or gloom, sunshine or brilliance from a candle, and there is always a sense of atmosphere about his work. His nuances and subtilities of personality give the impression that he had a profound compassion for struggling mankind. Surely this came from his own experience for the tragedy of his life seemed symbolic of the light and shadow within the hearts and souls of all men.

Religious subjects were not common in Holland at the time because Calvin's influence was everywhere. He had stated that painting was for public buildings only and not for churches. Therefore it is the more surprising that Rembrandt should have produced so many religious paintings and etchings. He did not have commissions for many of these yet went on creating them for his own desire and pleasure. He painted more than 700 pictures and produced more than 300 etchings, nearly all new, different, dramatic and showing insight into the life and souls of men.



National Gallery of Art, Washington, D. C.

THE ANGEL APPEARING TO THE SHEPHERDS

Rembrandt did this in 1634 and it is signed and dated in the very bottom of the extreme lower right edge of the etching. He took his subject from Luke 2:8-14.

In a rugged landscape with weather-beaten trees rising from the cliff and a deep mountain lake below, Rembrandt pictures the first amazing and terrifying moment of the appearance of the angel to the shepherds. The glory of the light surrounding the heavenly host illumines the figures of the men and the cattle and outlines the uneven, irregular trees at the edge of the forest. The swirl of the heavenly host in the brilliance of light makes a fitting imaginative background for the angel messenger while the group below, frightened and distraught, its moving realism powerfully portrayed, a graphic presentation of what actually might have happened.

Both man and beast jump to their feet, alarmed and terrified, their one purpose—to get away from the center of glory, that sudden dazzling brilliance so penetrating in its brilliance. The flock runs helter-skelter in panic and chaos; some animals with tails flying, are leaping over rocks; others are crouched low in abject terror; some are stunned and dazed waiting for whatever blow may come.

Each of the shepherds makes his own individual response to this supremely critical moment in his life. The one in the center with no thought for any but himself, instinctively runs away while the two at the right near the hill are being as practical as possible in a crisis and vainly strive to get the cattle under control. Of the two in the center upon whom the glory is concentrated, one stands with his back to the messenger, yet he somehow reflects the attitude of his companion who even though greatly frightened kneels in wonder and awe at the glory of God. In all the disorder and confusion present here, only this one man hears God's message, "Fear not for behold, I bring you good tidings of great joy. For unto you is born this day in the city of David, a Savior, which is Christ the Lord."

This is an ambitious attempt at depicting the glory of God in the marvelous drama unfolded in the story of the annunciation to the shepherds as told in the Gospel of Luke.



National Gallery of Art, Washington, D. C.

THE NATIVITY

Luke 2:1-7

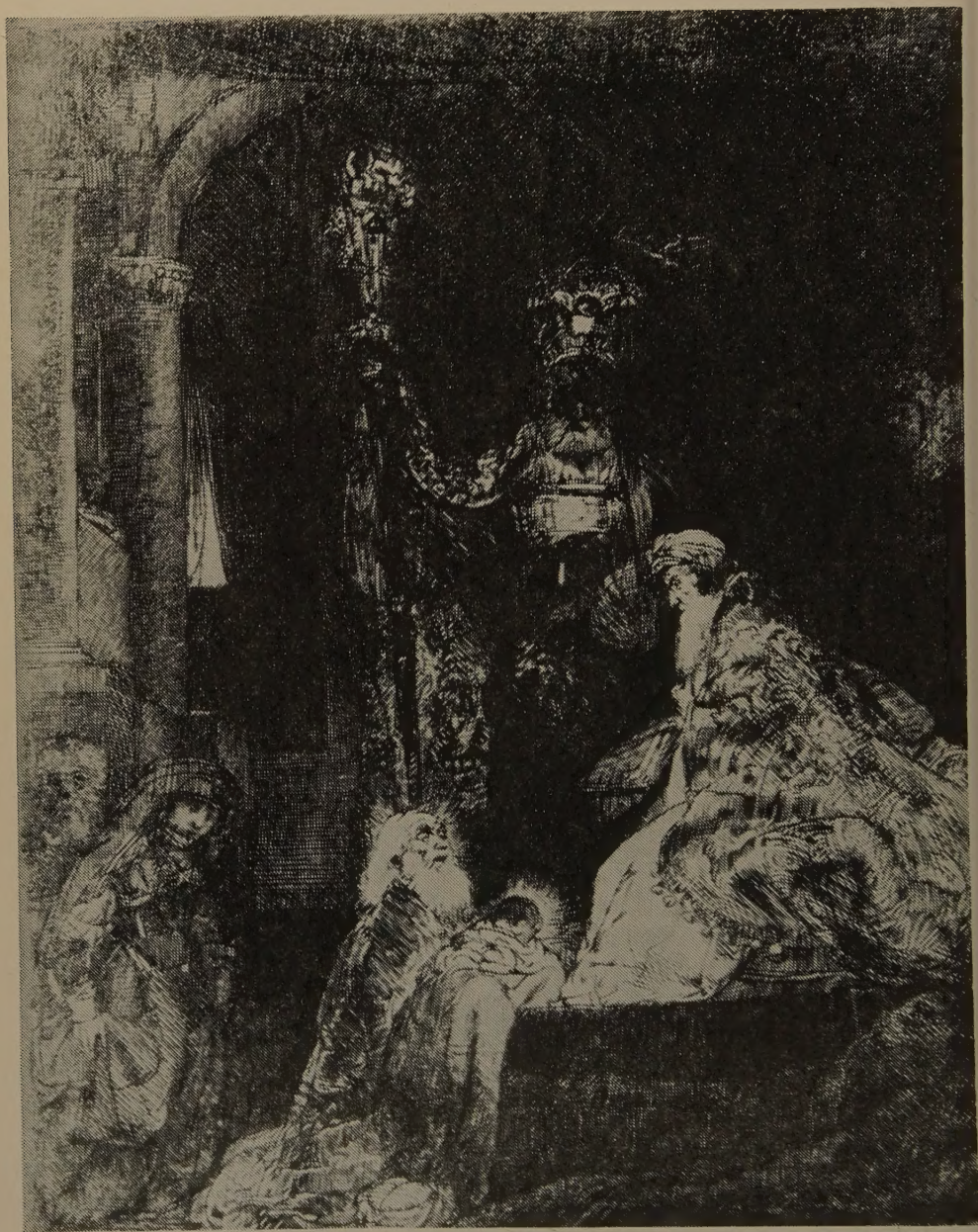
This etching was made about 1654 and is one of the most charming of all the etched nativity scenes.

In the snug damp warmth of the crowded quarters of the manger on a winter night, Mary and Joseph gladly welcome the shepherds. Since Rembrandt placed the holy personages in Dutch surroundings we may assume that this depicts a Dutch barn but it is as reminiscent of New England as of Flanders. Hay bulges from the loft at the right and above the Holy Family; in the foreground at the right a wheelbarrow on which Joseph has been sitting is turned over on its side; the warm breath of the animals makes a thin cloudy mist as they chew their cud.

The eagerness to present the Christ Child is the endearing picture of loving parents everywhere. The Mother, lying on the hay beside the Babe, lifts her mantle which covers Him so that the shepherds crowding near may see the sleeping Child. She looks up at them to enjoy their admiration and adoration. Joseph is at once the proud father and welcoming host. His expressive face, his deep-set eyes and his outstretched hands give an animated portrayal of the joy he feels because these guests have come. Rembrandt presented Our Lord sincerely and humbly and this is all so natural and so beautiful that we are deeply moved as we look upon the scene.

The shepherds have brought their wives and one his little son. Another carries his bagpipe. They approach reverently, without haste, and with a manifest wonder and restraint. One is just in the act of removing his hat as though prompted by some inner reverence.

By means of the curve of the wall in the background the artist connects the two groups and through the masterly skill of his art, he also united them. The flicker of the candle against the white boards of the barn lights up the whole interior. While Mary and Joseph look up at the strangers, the shepherds in turn have their eyes focused upon the Babe in the manger. As our interest moves over the figures, we always return to the Christ Child who is the center and heart of the etching.



National Gallery of Art, Washington, D. C.

THE PRESENTATION IN THE TEMPLE

Luke 2:22-31

The grandeur and austerity of the temple, the form and ceremony, the gorgeous robes, the ornate crown and crosier of the High Priest make the background for the presentation of the Child Jesus in the Temple. In this rich and pompous setting, Simeon interrupts the solemn occasion by taking the Child from His mother into his own arms and presenting Him to the High Priest.

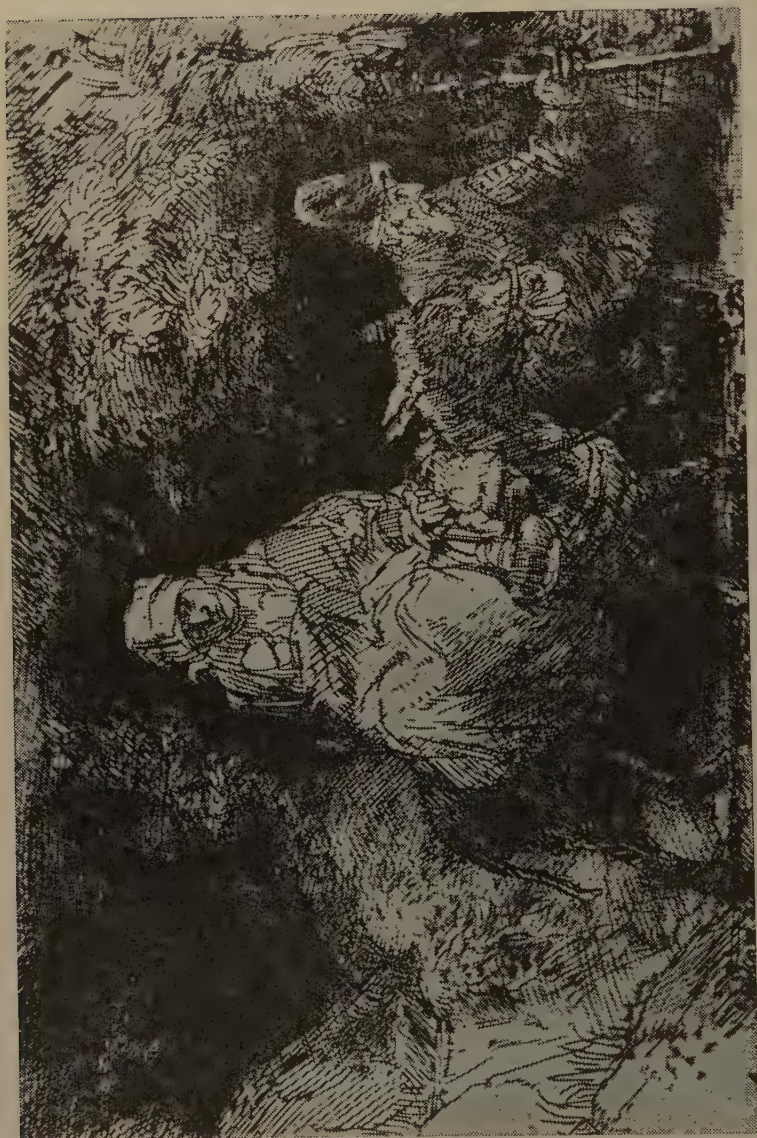
The consummate portrayal of Joseph and the Virgin as scarcely in the picture is strange indeed, yet it is manifest that their whole attention and devotion are centered on the Child presented by his aged spiritual sponsor.

In the midst of this elaborate formalism Simeon comes with the real revelation of the Spirit. The elderly and somewhat feeble Simeon is lost in glory but the two priests are utterly unaware of his vision and understanding. One priest is mystified, the other bored and who somehow seems to symbolize the rigid formalism of the Temple. The ritual and formalism of the scene against the dark background made a tremendous contrast to the dazzling light of the deep spiritual revelation with which Simeon's heart is overflowing. This sensitive and dramatic presentation reveals the sheer technical skill of Rembrandt as well as his spiritual insight and imagination.

This unusual and even extraordinary and mysterious composition is generally considered to be the "richest and most flashing black and white ever etched."

Tentative announcement of future themes having to do with missions has been made by the Joint Commission on Missionary Education. Because of their general interest we list them here:

- 1958-59, The Near East
Christian Concerns of North American Neighbors
- 1959-60, Africa
The Church's Mission in Town and Country
- 1960-6-, Into all the world Together
Heritage and Horizons in Home Missions.



The Metropolitan Museum of Art

THE LIGHT INTO EGYPT

Matthew 2:13-15

This portrays the real pulse of a flight. The Holy Family is crossing a stream thus leaving no traces behind them; the shadows of the thickets protect them as they flee; Joseph wears an anxious, worried expression as he leads the donkey and feels his way with his staff; the unhappy careworn face of Mary, weary with travel stains, looks almost despondent as she clutches the Child to her bosom. In these various ways the artist has pictured the atmosphere and attitudes of the fugitives and with a few bold strokes of the pen depicts for us all the atmosphere of the circumstances which we know so well attended the flight of the Holy Family into Egypt.

They appear to be emerging from a forest area and are now entering and crossing a stream. As present-day refugees know, this will help confuse those who pursue them for they will lose the path and the scent and might be led to go the wrong way. Observe that Joseph and the front legs of the donkey are almost up to their knees in the water. Joseph is using his trusty staff to guide them so that they will not suddenly be plunged into water too deep for them. With one hand Joseph guides the weary, almost human animal who seems as concerned as Joseph to carry the Child to safety.

The nervous tension, the hazards and dangers are dramatically presented and today when millions of people have had to flee under just as perilous circumstances, this speaks a modern language that Rembrandt could never have dreamed would be possible.

We take this from Christian Economics of January 8, 1957:

"Too many of our schools, welfare institutions, and churches, appear to function on the theory that 'the criterion of mental and spiritual health is adjustment to one's environment.' The crowning accolade of personality nowadays is to be called a well-adjusted person. . . . But behind all the jargon of social integration some still hear the haunting whisper of a mighty saint (not incidentally, a well-adjusted person), a voice that is now a faint echo of his once-mighty thundering. . . 'Be not conformed to this world, but be ye transformed by the renewing of your mind'."—"The Putty Calf" by Christine Fleming Heffner in the *Living Church*.

CREATION AND TIME

J. Van Catledge and Elizabeth Shuford

Nature, according to traditional religious belief, was created by God, who holds the universe together, using it as a means for his ultimate ends. This conception implies that the earth is the pivot of the universe, which naturally and spiritually revolves around man. Modern science has put an end to such a notion of the world. Since the discoveries of Copernicus we no longer believe that the earth is the center of the universe; the firmament no longer signifies it as the boundary line. Our present-day concept of nature seems to be diametrically opposed to the idea of creation by fiat. Nature, to modern man, is the sum-total of blind forces which, regardless of man and his aspirations, relentlessly follow their own laws; and it is precisely this absolute indifference that is characteristic of nature.

Nature, then, is a complex system of relations, a chain of causes and effects which seem to have no beginning or end in time or space. With such a concept of nature, does it still make sense to speak of creation by fiat, or the world and of man? It is not actually the rejection of the anthropomorphic way of thinking and the postulate that all manifestations of nature and human life can be explained through natural causes that has brought about the stupendous discoveries of modern science and the progress of modern civilization? To the human intellect, spontaneous generation is inconceivable, for all understanding is based on the assumption that nothing comes of nothing, every phenomenon has its natural cause in some other phenomenon, through which it can be explained and understood.

It was the Greeks who, in following this rational principle, discovered that concept of 'nature' according to which every phenomenon had its clearly comprehensible cause.¹ Thus the world was freed of all foggy superstition, of all vague spirits. For the first time nature appeared to man in all its beauty, harmony, and rational order as a cosmos, as something which, in spite of certain persistent enigmas, still gave evidence of a character both kindred and discernible to the highest faculty of the human spirit: Reason. To this day all science and philosophy are based on this concept of nature, which no sensible person is likely to abandon again. For a truly scientific understanding of the world no principle except that of reason, no method other

1. Whitehead, A. N., *Religion in the Making*, New York: 1926, p. 90

than an empirical one, will suffice. To reintroduce into science the concept of creation by fiat, with its implication of supernatural intervention, would verge on the absurdity.

But this is not the question. The idea of creation does not infringe upon the province of natural science. It is a religious idea, and its meaning is so far remote from that of science that a confusion of the two spheres would endanger, not only scientific understanding, but religious truth as well. The notion of God as the Creator of heaven and earth, which remains the fundamental presupposition of Christianity, was first formulated in the initial sentence of Genesis. Who would seek scientific information today in such a document of the far distant past, when there was not yet science in the modern sense of the word? Scripture is concerned with religion, not with science; it was meant to reveal religious truth, rather than to transmit exact knowledge. Still we must ask: has the idea of creation lost all of its religious or philosophical significance? Is it mere folly to take it seriously? Or is it not true, on the contrary, that the real meaning of this concept can become clear only if it is cleansed of all the accidental cosmological connotations which seem to challenge a purely scientific explanation of the world?

Let us consider the significance of the word 'creation'. What does it mean, to create?² We speak of the creative processes of nature, but in fact we should speak rather of its productive forces. Actually we mean only that spontaneous faculty of nature for developing continually from its seeds and for reproducing that which they potentially contain. Creation in the true sense of the word is utterly impossible in nature: an ultimate origination, the absolute coming into existence which is not dependent upon any cause of a similar order of being is unthinkable. This is precisely what makes the universe a stable order that can be comprehended by man's reason. Everything that comes into being must be understood as an effect of certain causes, or as an unfolding of certain potencies which previously existed. Strictly speaking then, nothing new ever does happen in nature. Yet this does not imply that in a relative sense nothing novel can come into existence.

With regard to man, we speak of creation in a different sense when we refer to his creative achievements in science, art, philosophy,

2. Bergson, H., *Creative Evolution*, New York: 1923, pp. 128-163

industry, and so forth. But even the finest accomplishments of the human spirit are not real creations, for all human creation presupposes as its matter the world which man has not created himself. All he can do is to give this material a new shape, the form of his own mind or imagination. More important: man has not created himself, nor his spiritual powers which follow their own natural laws; all his creative work is merely an unfolding of his natural, given faculties. It is precisely this fact which reveals the limitations and finiteness of human existence.

Creation in the traditional religious sense, on the other hand means something quite different. It means the bringing forth of something out of nothing, absolute origination, something which man can neither experience nor understand. This religious idea, though it cannot be defined in its positive content, is all the more important as a negative concept, as a philosophical warning that nothing in the world should be considered absolute. For if we assume that the world and man have been created by God, neither the world nor man can be independent in their existence but must be relative, contingent, accidental; in other words, they cannot have their origin and meaning in themselves. The relation between the world and a God who is not of it, but different from it, is conceivable only as the relation between creature and its Creator. That is why in the history of religion the idea of real creation first appears when God, instead of being considered a mere natural force, becomes a transcendent Being. We do not know this God through experience or reason but through faith, and we know of the mystery of creation by the same means.

Such a concept of creation was utterly foreign to Greek philosophy. For the Greeks the world was god; nature itself was of divine character. The world had its beginning in itself. It had sprung from an original state, chaos or matter, which in a somewhat changed form, as its true 'nature', remained inherent in it. To be sure, Plato in his transcendent Idea of Good visualized an absolute Principle beyond this world. He even believed that this world had been created by a divine Being, anticipating in some measure the Jewish-Christian concept of creation. But the Platonic god did not really create the world out of nothing; he only transformed the chaos into a cosmos. God was not a true Creator, he was merely an artificer and architect who had shaped the world out of the everlasting matter which was there, and which he had not created. This universe he built in conformity with the Idea, which again was an everlasting pattern inde-

pendent of the artificer. The notion of true creation is only to be found in Jewish-Christian religion. The Christian philosophers were fully aware of the fact that their idea of creation, just as their idea of God, was based on their religion and no matter how earnestly they tried to find a philosophical justification for their religious creed, the creation of the world remained a mystery beyond human understanding, the miracle of all miracles.

Augustine is the first to have understood the idea of creation in all its implications. But even his discussion of the problem reflects the spiritual struggle that had preceded. He starts his contemplations by saying: "If asked why man was not created during these countless and infinite ages of the past, why he came into being so late that, according to Scripture, less than 6000 years have elapsed since he was created? I would reply, just as I replied regarding the origin of the world: if it offends you that the time since the creation of man is so short, take this into consideration, that nothing that has a limit is long, and that all ages of time being finite, are very little, or indeed nothing at all, compared to the interminable eternity. Consequently, if there had elapsed since the creation of man, I do not say five or six, but even sixty or six hundred thousands years, or millions or trillions of years, or this sum multiplied until it could no longer be expressed in terms of numbers, the same question could still be put: Why was he not made before?" Augustine's own words make it sufficiently clear that in my interpretation of the concept of creation I am by no means applying modern philosophical terms to a traditional religious idea. The very foundation of Augustine's understanding of the problem is, that creation is a miracle, the idea of which human reason alone cannot grasp. The conception that the world was created is an integral part of the Christian Revelation.³ That does not mean that the belief in the truth of creation is based merely on the authority of the Bible, on the letter. On the contrary, his conviction rests on its own inner evidence, which makes it immediately acceptable to the human intellect: "We look upon the heavens and the earth, and they cry aloud that they were made. For they change and vary. . . They cry aloud that they did not made themselves: We did not exist before we existed in order that we might give ourselves existence! And their evident appearance is itself the voice with

3. Ward, J., *The Realm of Ends*, p. 245

which they speak."

These words of Augustine can be taken in a way which has significance for us, even today. The free individuality and spontaneity of all things in the world, and particularly of man, constitute the peculiar character of reality. Yet, reason alone, which explains everything merely through universal causes, is unable to account for this character of reality. The concept of creation, on the other hand, acknowledges both the rational and the irrational elements in the world. For creation means that free and individual beings are brought forth; or, from the point of view of the Creator, it signifies that he has infused his own being into another thing which thereby has taken on an independent existence of its own and may later on itself become productive. Thus, the idea of creation, although transcending human experience, serves to explain the world as it really is in its twofold character of individual autonomy and universal dependence.

Augustine, however, did not conceal the fact that the idea of creation, nevertheless, presents a serious difficulty to the human intellect: the relation between creation and time. We are, indeed, likely to ask: at what moment was the world created, how many years or centuries ago? Is there reason for us to stop at any point? For how could we imagine a temporal limit to the world? In any measurement of time two relative factors are always presupposed: the existence of the world on the one hand, and of man who contemplates it on the other. Yet, if the world and man are created, time must have been created together with the world; and in this case, it was not the world that had a beginning in time, but rather time itself that had a beginning and is therefore limited.

The problem of creation, then, is most closely connected with that of time. But what is the peculiar character of time? The greatest philosophers have tried to solve this question, but they have all confessed to the same experience that every one of us has had: as long as nobody asks us, we seem to know what time is; but as soon as we are forced to give an account of it, we are unable to define it without getting into serious difficulties. It is for this reason that the present-day positivists flatly refuse to answer the question regarding the true nature of time. They restrict themselves to pointing out that, according to mathematico-physical laws, time is an independent variable, and that beyond this fact the word time has no meaning.

But even if it were true that we should never be able to find out

anything definite about the real nature of time, in some fashion we do know this thing that we call time. We take it into account every moment; we consider it the most certain factor in our life. Why is it then, that we cannot understand this seemingly most familiar phenomenon? Why does it appear to be so contradictory? Is time not a matter of experience? Will anybody deny its objective existence? It is this selfsame question from which the whole difficulty arises. For we call only that which we can perceive as actually or potentially present an objective fact; yet time as a whole is not present. The nature of time consists in that it passes, that, as soon as it runs from future into present, it has passed again, and has become past. Shall we say, then, just as the Greek philosophers maintained, that the true nature of time can be comprehended only in the present moment, in the now? Yet, is it possible at all to grasp this present moment? We call present sometimes this century, sometimes this year, or again this month, this day, this hour, this second. But not even the smallest time unit is ever present, for it is time only in so far as it passes. The now is only an indivisible instant, separating the future from the past, without any perceptible existence of its own, something like the mathematical point in the continuum of space. Such a point of time, however, without any extension is not time, it is merely a time limit. The present time, then, cannot be grasped at all, since it exists only in passing, i. e., in becoming past. If this were not so, the present would not be time at all, but eternity. For it is in this way that our mind is wont to imagine eternity as an eternal now, as a *nuncstans*, as perpetually present.

But where is the future that is not yet and the past that is no more if even the present time cannot be grasped? Time always contains an element of non-existence, and yet it exists. It is the all-inclusive principle; everything else in its dynamic process of becoming and perishing is determined by this contradictory character of time. Nothing in this world lasts forever. In fact, it is a strange irony that the higher and more valuable an existence, the more perishable it seems to be. The dead mineral may last a long time, the loveliest blossom lives but a short while, and the highest exaltations and visions of the human soul flash up only for a moment in order to disappear again in the darkness.

Time is the outgrowth of our imagination; therefore the soul is essentially connected with time. No matter how passionate its love, how ardent its religious desire, in this life the soul can never grasp

the Beyond, as for its own future; in other words, it can only believe in it. That is the philosophical meaning of the Biblical saying, "we walk by faith, not by sight."⁴

4. II Corinthians 5 chapter, verse 7.

The Presbyterian Church in the U. S. A.

The Presbyterian Church in the U. S. A. will seek to double giving for its benevolent program from a goal of \$25,000,000 this year to \$50,000,000 in 1962. The action was taken at a three-day moderator's briefing meeting, called by David Proffit of Maryville, Tenn., moderator of the church. It was attended by some 400 clergy and lay delegates from throughout the country. Dr. John T. Peters of New York, head of the department of stewardship and promotion, told the delegates the Christian church in America "stands on the threshold of what may be its greatest era." He said the meeting agreed that the Presbyterian Church's benevolence program was inadequate for the "jet age."

"Where is our joy of learning? What has happened to the zest of discovery? In the last month, we have actually heard suggestions that the Federal Government subsidize students in certain fields. What has happened that we must hire Americans to be curious—that we must try to buy their interest?"—*Theodore A. Gill*

"If men, women and children are led by the Revised Standard Version of the Bible to God and they find its phrases naturally on their lips and in their hearts when they pray, it will endure."—*Luther A. Weigle*

"Because the instinct to survive is primitive and strong, population pressures lead to political explosion. That these problems can be solved by war or by laws is a fallacy. . . . I raise the question: Must not Christian bodies reappraise their position on birth control?"—*Charles C. Parlin*

THE FRUSTRATED CHRISTIAN

A sermon preached at the Upper Ridgewood Community Church
by the Reverend LeRoy J. Hess on September 8, 1957

Last week, on Labor Sunday, we said that making a living is important and that the Christian will give an honest day's work for an honest day's pay and will strive to get an honest day's pay for an honest day's work. We said that making a life is more important than making a living, that sometimes one has to choose between the two, but there need not be and should not be a conflict between making a living and making a life. We said that the way a person makes a living ought to be put to the service of making a life; that every person ought to think of his daily job as a divine calling, as a vocation. In answering the question, "How can we combine these two, the making of a living and the making of a life?", we enumerated certain principles.

Certain thoughts came to me after delivering last Sunday's sermon. Why didn't I stress the joy and deep satisfaction which comes to one who goes to work with God on Monday! I only implied it—I should have done more. To be sure, there is satisfaction in going to work on Monday, realizing that from our work we shall receive a pay check, that we are putting our talents to use, that we are part of an on-going enterprise, that we are accomplishing something. But one can enjoy his work to the full only as he accepts it as a ministry to God. I congratulate those of you who look upon your daily work as a vocation, a divine calling, and rejoice in the joy which is yours.

Another thought which came from reflection upon last Sunday's sermon was this: the Christian often feels frustrated when he attempts to apply Christian principles to concrete situations. This thought came as a result of our statement of certain principles by which our way of making a living can be made to serve in the making of a life. I did not elaborate on how these principles can and should be applied, and for this I do not apologize. The person in a given line of work knows the problems and peculiarities of his daily work and out of his own knowledge and experience he must determine the best methods for applying Christian principles. It would be useless for me, a minister, to try to tell an aviation mechanic how he should apply the Christian principles to the specific situations which confront him from day to day. Persons in a similar kind of work can best help

one another in working out the details of application. Furthermore, it is up to each Christian to use his knowledge, his intuition, his imagination and his devotion in applying the Christian principles to his job.

This we can say: whenever we make a serious attempt to apply Christian principles to our daily work, or to any phase of our daily existence, we are sure to meet with a certain amount of frustration. The reason is that again and again the problem or circumstance does not allow for a clear-cut decision. For example, take such problems as these out of the business world: What is a fair profit? . . . a fair wage? Should this particular employee be kept or fired? Is our advertising true to all the facts? How does a Christian deal with certain customers? How should one deal with a fellow-employee who is a slacker, or dishonest? How should the head of a department deal with an employee who is an obvious misfit?

Take another problem which affects the homes across the land: How much of the "bread-winner's" life should be given to his daily work? On the one hand, as a Christian, he must avoid a lackadaisical attitude toward his daily work, and on the other hand, avoid being a "job-worshiper". Now, I do not have in mind "the feverish desire to keep busy" which affects some people. Emil Brunner calls this "work-fanaticism" and says, "There is a vacuum in the soul, an inner unrest from which one escapes by work. Work-fanaticism is proportional to the poverty of the soul. As nervous people cannot keep still, man with his unrestful soul cannot but work. The modern western world is somehow possessed with this work-fanaticism as a result of inward impoverishment." The true Christian is not bothered with "work-fanaticism". The choice lies between so giving ourselves to our families, our church, our community, and to intellectual and spiritual enlightenment, and an attitude which expresses itself in some such fashion as, "I will give to my job no more than is necessary to get by." Christian principles will lead one to take his stand somewhere between these two extremes, but, just where, every man must decide for himself. No man will, I feel, be able to find the perfect solution and so will find himself frustrated as he endeavors to keep his daily work in its proper place.

Now, what should be our attitude when we find that we cannot apply the Christian principles in a straightforward or perfect manner? Not that of the person who says, "If you cannot apply them without compromising, without any 'ifs' and 'buts', why bother?" Such an

attitude reminds me of the person who, in middle age, decided to attend church to see what it was all about. After attending for four Sundays, he went to the minister and said, "I would like to ask you two questions. First: do you think there is anyone who really loves God with all of his heart, mind, soul and strength?" The minister answered, "No." "My second question is," said the man, "Do you know any person who really loves his neighbor as himself?" The minister answered, "No." "Then," said the man, "I have a third question, Why do you tell the people every Sunday that they ought to love God with all their heart, mind, soul and strength, and their neighbor as themselves, when you know they are not going to do it?" The minister answered, "Because we believe in holding before us perfect ideals, believing that by keeping our eyes on the ideal we will advance more and more toward that which is perfect. Not to keep ideals before us means we will retrogress."

So, because we cannot apply Christian principles in all their fulness in our daily work and in the other experiences of life, we will not give up the effort to apply them. We will strive to apply them, knowing that we are called by God to live out the Christian gospel in everyday experiences, and knowing that the greatest contribution any person can make to the world is to bring the Christian principles to bear upon the affairs of life. For instance, the Dean of Harvard Business School, Stanley F. Teele, says, "Our research program, in its human relations studies, has inevitably been brushing with ultimate values. Indeed, over and over again, the result of such work has been a restatement of the great truths of the Sermon on the Mount—a highly desirable statement in modern times." I repeat, when we link ultimate values, Christian principles, with the everyday affairs of life we are sure to meet with frustration because of our imperfect and partial and experimental application of the Christian gospel.

Let us not be alarmed over our inability to make a clear-cut and precise application of the Christian principles. Let us honestly face the fact that most of our decisions in life are not decisions between white and black, between the perfect and false. It is so with parents in rearing children. How we parents wish that all of our decisions regarding our children could be clear-cut and without apprehension! (The job of being a parent would be so much easier). For instance, at what age should parents insist on truth-telling, and not make allowances for imagination? Again, the Scripture says, "Fathers, do not provoke your children to anger." (Eph. 6-4). This is a good

Christian principle, but every father knows that his child will be provoked to anger when on Christian grounds, he says "No". Or, how should parents insist that their children fulfill their Christian duties within the home? And what are these Christian duties?

In every phase of living, in every vocation, we have to make debatable decisions, and oftentimes we have to choose between two positions, both of which involve good and bad. Sometimes it is difficult to determine which has the more evil and which the more good. Now and then there is a person who says, "The minister is in a choice position. He does not have any compromising decisions to make. All his choices are between white and black, and not between different shades of gray." This just isn't so! Nearly all of a minister's decisions are choices among shades of gray. Seldom can he choose between that which is all good and that which is all evil. Let us calmly accept the fact that we can seldom make a perfect application of a Christian principle to a concrete situation and that we are going to be continually frustrated in living out the Christian gospel in everyday life.

But, we ought not have a free conscience when we make an imperfect application of the Christian gospel, not even when he have done our best to do so, not even when forced to choose between two evils. What, then, should we do? We should seek God's forgiveness. If we have been forced to choose between the lesser of two evils, then we should ask God's forgiveness for the part we have played in creating and maintaining an imperfect, an un-Christian society. There is such a thing as "social sin", and we have had a part in it. None of us is perfect and our imperfections have contributed to an imperfect society.

If we have done our very best to make a righteous decision that is nevertheless imperfect, we should ask God's forgiveness. As parents we do our best to be good parents, but we know we fall short. Even having done our best, we know it is right to apologize to our children for having fallen short. We should apologize to God, even for those honest efforts which have fallen short of the "high calling of God in Christ Jesus." (Philippians 3-14).

When we go to God in confession, what happens? Says the Scripture, "If we confess our sins, God is faithful and just, and will forgive our sins and cleanse us from all unrighteousness." (I John 1:9). Thus we find release from guilt, God "will forgive our sins", and with God's forgiveness there comes peace of mind and soul. Also, if we confess our sins, God cleanses us from unrighteousness. How does

God cleanse us from unrighteousness? By giving us the insight and strength to act in a righteous manner. Yes, something happens when we bow before God in penitence. We go from such a prayer with a heavenly light within us, the better able to apply Christian principles to concrete situations.

Yes, we need to rely on God's strength and grace. One day, Jesus said to his disciples, "How hard it will be for those who have riches to enter the Kingdom of God!" The disciples were amazed at His words. Jesus said to them again, "How hard it is to enter the Kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God." The disciples were exceedingly astonished, and asked, "Then who can be saved?" (Mark 10:23-26). What frustrated Christians, those disciples! They had been brought up in a culture which said that riches were a sign of God's favor. If those upon whom God had placed His favor could not be saved, then who could be saved? Jesus answered, "With men it is impossible, but not with God, for all things are possible for God." (Mark 10:27).

Without God, we are sure to fail in making any headway in applying the Christian principles to everyday situations, but with God at work in us, with His strength and grace, we can move onward and yet onward in applying the Christian gospel to all the things we do.

Prayer:

O God, who "helps us in our weakness" (Romans 8:26) and gives light and strength to all who call upon Thee, help us, through Thy strength and grace, to relate the Christian principles to our daily work, to our home life, to our schools, and to all our endeavors, that we may live as good ambassadors of the Lord Jesus Christ. Amen.

"During the past few years, we have tried deliberate waste on a scale that staggers the imagination . . . in a day when millions suffer from malnutrition. At the very best this must be described as a monumental failure of moral imagination."—*Sen. William Proxmire*

"Complacency, frenzy and fatalism are equally inappropriate in the Christian Church."—*Roswell P. Barnes*

AN ADEQUATE AUTHORITY

by The Rev. C. M. Kirkpatrick, Minister
Metropolitan Church, Ridgewood, N. J.

"And he began to teach them that the Son of man must . . ." Mark 8:31.

Up to the time that those words were spoken Jesus was the winsome and appealing preacher of Galilee. He was the sensation of the age. For one reason or another, thousands crowded upon his ministry. To the onlooker, it appeared as if this new Teacher from Galilee would turn the whole world to him. Some even went so far as to say: "The whole world has gone after him." It was the day of great popularity for Jesus. The multitudes were disgusted with present conditions. They were ready and eager to throw off the yoke of civil and religious oppression and embark upon a new program of life. However, they utterly misconceived the objectives of the Christ. Gradually, they began to see their hopes fade into phantoms and illusions, as the progressive revelation of his purposes forced themselves upon their consciences; and they began "to walk no more with him."

It is not only interesting, but tragic, that in spite of the great crowds that followed Jesus and listened to his mighty discourses, very few were won to his way of life? They were fascinated by his words, but they refused to heed his teaching. Perhaps, the most pathetic scene in the life of Jesus is the day when he looked around and saw that the multitudes had left him because of some hard facts he had stated which cut to the core of things. Wistfully he turned to his disciples, and sorrowingly asked: "Will ye also go away?" Although they were ready to reject and throw over-board the present world order of things; it is evident that they were not ready to accept Jesus and his philosophy of life.

The experience of Jesus has been the experience of many another preacher of righteousness who sought to follow in his steps. Those godly and God-fearing men, who refused to trim; who rejected the idea of merely suiting their messages to the tastes of their hearers; who made their messages the "thus saith the Lord God" variety; have seen the crowds grow to large proportions, and then gradually melt away, because of their insistence upon the truth, and many never come back any more.

Jesus, however, was invincible. The multitudes may and did refuse his teaching, but he compelled them to face his deeds. And

today, the world may, and is, ignoring him, but it cannot get around him. He looms large today as the only adequate authority.

At the time the words of the text were spoken, Peter had made his great confession, "Thou art the Christ," and Jesus had pronounced him blessed. After that Jesus began to teach them that the Son of man must suffer many things, and be rejected by the world-order and Church authority and crucified. It was anything but a pleasing prospect for such a vigorous life. Peter was displeased with the projection of such a gloomy and tragic outlook; and took him and began to rebuke him, saying, "Be it far from thee, Lord: this shall not be unto thee." Peter's rebuke, however, was unavailing. The purpose of Jesus was set, his course was charted and he would not be turned from it by the whims of one who must yet see the light. Great men who lay the foundations and weave the fabrics of our existence, are not usually deterred by the voice of caution. Their course is determined not by the set of the wind, but by the set of their souls.

"The Son of man must . . ." The word "must" implies rigid discipline. Perhaps, the most unpopular word in the vocabulary of man is the word "must". Modern civilization has a tendency to reject anything which places upon it restraint. Our sophisticated generation seems to be craving a freedom without compulsion, and volitions without restraints. To feel that there are some things that we must do is usually regarded as an unwarranted invasion of our personal liberty.

This, however, is but a distorted idea of what true freedom really is. It must be remembered that liberty and freedom have their limits, beyond which they may not go. History and experience has taught us that the surest way to lose our liberty is to rid ourselves of all restraint. As a matter of fact, anything in the world that deserves to be called freedom grows out of the most rigid self-discipline. If our civilization is approaching disaster, as many writers would have us believe, is it not because we are unwilling to pay the price of rigid self-discipline?

Our generation has been busy getting away from the negative. And this is as it should be. Who wants to live on the negative side of life? But the tragedy of our situation lies in the fact that as we removed the negative we did not put in the positive. We have been busily engaged taking out the don'ts, but we have not put in any dos. Is it any wonder, therefore, that life to many people seems empty?

We are fooling ourselves, if we think we are going to have true

freedom without discipline. "And with a great sum obtained I this freedom", said one great soul; and it is the unanimous testimony of the world's liberated spirits. Too often we like a clear conception of the way to get the thing we desire most. Frequently we are found identifying freedom with our haphazard pursuits of fancies, and we feel that anything that smacks at discipline must be thrown overboard. Freedom is never that. Freedom is a spiritual achievement purchased at great cost.

Freedom A Fruit of Discipline

In Jesus Christ we have set before us a personality possessing complete freedom; and at the same time, his life is a model of rigid self-discipline. It was his intense self-discipline which issued in that full-fledged freedom, courage and fortitude which made him unafraid in the face of the most trying situations. He seemed to have lived under the mastery of a great moral compulsion. His was the "drive" of an unseen power within. The word "must" was the battle cry of his soul.

This moral compulsion to live for some great and good purpose, is the supreme expression of true freedom. None but those who are obsessed with a fatalistic philosophy of life, can fail to see in Jesus the supreme manifestation of freedom. The course which lay before him was of his own choosing. No power, except the power of his own "free choice", forced it upon him.

The doctrine of fatalism robs life of all its glory and significance. Calvinistic predestination, or its more modern equivalent, Watson's behaviorism, is distasteful and repugnant to the intelligence of the normal man. It robs man of his freedom of choice and reduces him to a mere cog in the wheel of cosmic existence. Take away the element of free choice, and the life and acts of Jesus; his choosing the cross and death, lose their value and significance. If this doctrine be true, we are nothing more than automatons, mechanical puppets, staging prearranged performances in response to the pull of some cosmic string. To accept this view is to deny life.

Jesus and Free Choice

The obligation taken by Jesus in the scheme of things was voluntarily chosen. He never complained of being compelled by another power to accept the course before him. But distinctly said of his life, "No man taketh it from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again." We must concede that Jesus was exposed to all the hazards of free choice, and could

have chosen some other way, had he so desired.

Everywhere we see Jesus, we find that he is propelled by the power of moral compulsion and free choice. "Wist ye not that I must be about my Father's business?" "I must preach the kingdom of God. . . ." "I must work the works of him that sent me." "He must needs go through Samaria." Not forced upon me, but arising from within me; "I must" because I desire.

One's actions must always be viewed in the light of the motives that prompt them. We cannot properly evaluate what a man does until we know why he does it. For instance: here is a man who supports his family because the law compels him to do so. And here is another who supports his family from the inner sanction of love. One man acts because an inner sense of honor and desire grips him. Both men are under compulsions, but it makes all the difference whence these compulsions come. One acts because he has to and the other because he wants to; one does it reluctantly, the other does it joyously; one is compelled by outward force, and the other is impelled by inward desires. One is a free man, and the other is a slave.

The Freedom of Moral Compulsion in Religion

One may well ask: What has the freedom of choice; the power of moral compulsion and inward desire to do with religion? We answer: It has a plenty to do with it. In fact it is the heart and life of all genuine religion. One principle which is dear to the heart of every true Protestant is freedom in religious beliefs and worship. It is an element which is embodied in constitutions of the most progressive nations of the world. We refuse to listen to any authority in religion, except the authority of moral compulsion. But too often Protestantism has been content to propound freedom as a theory, and not accept it as an eternal working principle. Too often it has sought to force upon others what it rejected at the hands of another.

One grave error into which organized religion has too often fallen is condemning and denouncing anything which does not appear to harmonize with its pronouncements. But it is heartening and reassuring that today the props of doctrinal authority are giving away, and the power of moral compulsion is more and more asserting itself. This modern generation is awakening to the consciousness that the voice of supreme authority is not vested in the fossilized concepts of an ante-dated Church, but within the citadel of the soul moved by moral compulsion.

The truth of the matter is that our religion has been embodied in

a Church, and in a Book, but not in us. We did not really embody the things we spoke. We had been professing more than we ever possessed. We have expressed far more than we ever experienced. We have been busily engaged in making hypocrites out of ourselves. Outwardly our religion has borne all the signs of health and vigor, as seen in costly cathedrals, beautiful churches and well-greased organizations. But our sense of moral compulsion compels us to look not at the things without, but at the things within, and we are beginning to realize that the Kingdom of God is not to be built on the outside, but within.

Jesus Not An Authoritarian

It is precisely here that the compulsion of Jesus is revealed in its true setting. It is here that the religion of Jesus differs from our own. "The Son of man must Why?" Because the Church dictates it, or the Bible commands it? Neither of these sources was available for him. His compulsion grew out of his inner response to reality. "Neither in this mountain nor yet at Jerusalem shall ye worship. God is a spirit and those who worship him must worship him in spirit and truth." The religion of Jesus was an inner response to outward realities, not an outward disguise of inner poverty. He was no stickler for authority. To be sure he spoke with authority, and he still speaks with authority. But he never imposed his authority by traditional methods. His commands were invitations; moral challenges; to be accepted under the power of moral compulsion.

What does this moral compulsion of Jesus reveal? Without any question it reveals the greatest need of mankind today. We face no greater need than that of a moral imperative sufficiently commanding to integrate our divided personalities, call us from our vagaries; in short, to master us. Many have awakened to discover that they are masters of their fate, but there seems to be nothing that masters them. Our greatness lies not primarily in our achievements, but rather in our relationships. And a man's relationships will be bad, unless he is moved by the power of moral compulsion.

Let us, therefore, listen to the deeper and adequate authority of moral compulsion. It was this that moved Jesus, and it should be this that moves us.

Finally, the compulsion of Jesus sheds much needed light for living in times like these. It is to be remembered that Jesus was facing the cross and Calvary when he uttered these words. And only as we see Calvary can we get an insight of the qualities and passions

which dominated the soul of Jesus. Calvary reveals the only value worth purchasing. Calvary is not simply an example of courage. It is courage illumined and immortalized by moral discrimination and spiritual insight.

The redemption of Calvary becomes available for us, not when we know the cross as a historic event, but when we share its prophetic insight. Jesus' sacrifice is unavailing unless it impels us to high and purposeful living. We shall be redeemed when we really begin to live for the things for which Jesus died, and die for the things for which he lived. When we are really mastered by the things that mastered him, we too, shall be aware of that fellowship through which we receive power to become the sons of God, "And this is the everlasting splendor of the cross, this spectacle of a love that would not let go of man, and of a faith that would not let go of God."

When we live under the dominance of moral compulsion, there shall be restored to us the belief in spiritual values which we so desperately lack today. Outwardly we profess to believe them, but they do not command us. They do not grip us. We hold them as respectable conventions. We do not experience them as convictions. When we become willing to take seriously the values that Calvary reveals, our faith in God will be reawakened. God will then become for us as he was for Jesus, not a philosophic concept, but a moral necessity.

A young man came to Sir Conan Doyle one day and asked how he could do something great. Conan Doyle told him that if he wanted to do something that was really great, to go out and get himself crucified.

So must we, if we would do really great things.

"The needs of men are great and many are turning to the churches. It is imperative that churches together help men meet their deepest needs and find their true place in the church and in society."—*Roy G. Ross*

"I am convinced that the people of Russia live in active dread of military aggression by the United States . . . but I am equally convinced that in the hearts of the Russian people there is a yearning for peace equal to that so genuinely felt in our land."—*Charles Parlin*

"And in that region there were shepherds out in the field keeping watch over their flocks by night. And an angel of the Lord appeared to them, and the glory of the Lord shown around them, and they were filled with fear." St. Luke 2:8-15.

by David H. Bradley

The beautiful Gospel of Saint Luke has brought to us this impressive word picture of our Saviour's birth. Unlike the coming of the Magi, the simple nature of country folk is revealed to us in this moving account of the announcement to the shepherds in the fields near Bethlehem. While it is a moot question as to whom these workers happened to be—for some authorities declare that they were shepherds guarding the flocks which were to be used in the Temple sacrifices while others play on the word *even*—let us go even unto Bethlehem to suggest that they were at a distance from this little city, we are wont to believe that the divine planning of the Almighty reached down into the very hearts of the first earthly messengers of the Christ coming. So we can suggest that here were men, chosen for their diligence of service, and their very rugged nature, for temple flocks lay out all the year and demanded the constant vigilance of their keepers.

To these simple folk was given perhaps the highest honor ever bestowed on mankind, the transmission of the good news to their fellow men. One may never know the inner thoughts of these shepherds of the hills of Bethlehem but we do know that a careful searching of the Scriptures allows but one other instance when mortal ears heard angelic music. And significant too are the opening words of the heavenly messenger: "Be not afraid; for behold I bring you good news of great joy . . ." And He told them of the long promised Saviour, the Messiah, The Lord, but above all, came the added message that if they so desired they might go and see this babe wrapped in swaddling clothes and lying in a manger. And, as in the Temple of the Most High, once the sacrifice, the Son of God, was laid on the altar of men's hearts, music, this time, heavenly music burst forth singing "Glory to God in the highest and on earth peace among men with whom he is well pleased."

One wonders too about the inner thinking of these men as they looked down upon the feeble throb of this infant's life and recognized that upon the shoulders of this helpless Babe rested the salvation of the world.

A few weeks ago it was our privilege to hear a choir sing very

beautifully that great anthem based on the words: "God so loved the world that He gave His only Begotten Son". And as they sang two basic thoughts came to us: first, the all-giving nature of God as He presented to mankind His Son, a wee Babe, helpless, dependent, trusting. The second thought had to do with the part we all must pay if God's gift has not come in vain.

As we have said before, Joseph and Mary were poor people, selected from a nation of believers in Almighty God; and yet they had no special weapons for defending the Son of God save the strength of their love and their devotion. They had no servants to guard his cradle, no family power against the Roman legions or voice which could have been raised against those who might have desired to harm Him. And yet, God gave His Son. They could offer poor shelter, so poor that His first home was literally a stable and His first cradle was merely a manger. In truth God gave His Son into the care of individuals who had economic status that precluded physical hardship.

And when you read the Christmas story as told in the Gospels of St. Matthew and St. Luke it is not hard to glean the idea that God placed great dependence on mankind as He gave His Son. His very life was dependent on dreams, the warning of the Wise Men and the dream of Joseph. And prior to these, the dependence on the shepherds to spread the good news.

Perhaps on this Christmas Day we would do well to remember that these shepherds, once having viewed and worshiped the Christ Child, fulfilled their mission as they returned to their flocks, glorifying and praising God for all they had seen and heard, as it had been told them. Theirs was not a simple recognition of God's gift, but an acknowledgment of personal responsibility—"they made known the saying which had been told them concerning the child."

There is an old Negro spiritual that goes something like this:

Go tell it on the mountain
Over the hills and everywhere,
Go tell it on the mountain
That Jesus Christ is born.

When I was a seeker
I sought both night and day
I asked the Lord to help me
And He showed me the way.

Go tell it on the mountain
Over the Hills and everywhere,
Go tell it on the mountain
That Jesus Christ is born.

They made me a watchman
Upon a city wall
And if I am a Christian
I am the least of all.

As to the shepherds of the fields of Bethlehem, God has intrusted unto us a great message, a great message which can be interpreted only by those who have had the personal experience of His Birth. The good news was told in those days by unlettered men, busy men, men of low estate. The Christ Child was cared for by a simple carpenter and a virgin. Surely our call today is to as important a cherishing of Vital Living as it was to those of old. Our responsibilities, because of our blessings, are the greater, not only at home but abroad and he who thinks only of himself and his family circle does his faith a grave disservice.

“I am concerned that of all the failures and weaknesses of the Christian church, there is none today more costly to our cause than lack of faith in one another.”—*Eugene Carson Blake*

“The National Council conceives one of its functions to be that of serving as the representative conscience of the churches . . . affecting the well being of humanity.”—*Roy G. Ross*

“The danger lies not in fantastic achievements but in fantastic human reaction. . . . We seem to be acting like spiritual adolescents at a time of scientific maturity.”—*O. Frederick Nolde*

REPORT OF DIRECTOR OF CHRISTIAN EDUCATION OF CHILDREN, BAY CITIES DISTRICT

by (Mrs.) Evelyn Roberts

To Bishop J. D. Cauthen and Mrs. Cauthen, Presiding Elder H. P. Lankford and Mrs. Lankford, Ministers, Dr. Bradley, Editor of Quarterly Review, and Members of the Annual Conference, Bay Cities District, California—As District Director of Christian Education of Children I wish to make the following report—

It has been a blessed privilege to have had the opportunity to serve our Master through this particular avenue: Before one can do any kind of job one must be aware of its responsibilities. Dr. J. Van Catledge in his book, *Building a Program of Christian Education* says, "The primary responsibility of each District Director of Christian Education is that of planning and directing a program which aims to improve the quality of education in the division." He further states, "Unfortunately, the District Directors of Christian Education are following a somewhat fruitless path. There are reasons for this. The majority have no professional training for their functions. If possible the individuals selected should have some formal training in the field of Christian Education especially in the age group for which they are assigned or should have evidence of being willing to learn through the study of books and other literature and by attending schools for the training of leaders. After an objective look at myself, I realized that my formal training had been in other fields than Christian Education so I immediately took the advice here given by Dr. Van Catledge by availing myself of various areas of enrichment which will be indicated in this report.

Realizing that all enterprises that are worthwhile must have a sense of direction provided by a clearly understood purpose, we wrote Dr. Eichelberger who sent to us a 23 page booklet entitled "Goals for the Christian Education of Children". What we have done this year has been an attempt to realize these goals.

1. International Journal of Religious Education, official publication of the division of Christian Education, National Council of Churches.

2. Child Guidance in Christian Living, a monthly magazine for teachers of children in the church school.

3. The Church School, a magazine for Superintendents, Pastors

and Directors.

4. Bible Adventures for Juniors.

5. The Church School Herald, A. M. E. Zion Church, which we were already taking.

This material found in these magazines of Christian education gave us a wealth of information and we recommended this material to local teachers and leaders of Christian education in the Bay Cities District. We availed ourselves of the numerous books found in our local library on the education of children. We made contacts with directors of Christian education in other denominations exchanging ideas and resources.

This conference year I have attended the following institutes for my professional growth in Christian education.

Youth and Christian Workers Institute

On February 22, in Oakland, California, I attended the Youth and Christian Workers Institute sponsored by the Christian Education Department of Greater Cooper A. M. E. Zion Church under the leadership of Miss Esther Rogers, Episcopal area Director of Christian Education. There were eight workshops centering around the theme "One God has Created Us, and where more than 300 young people and church leaders of different religious denominations attended. This was one of the best organized and one of the most inspirational institutes that I have attended. The 30 youth and adults who attended from Vallejo hope that this institute is going to become an annual event.

Children's Choir Workshop

On April 27, in Vallejo, I attended the Children's Choir workshop sponsored by Northbay Chapter, Choral Conductor's Guild of California. The Children's Choir workshop was led by Mrs. Edna Kelley, Instructor in Voice and Children's Choir Methods at San Francisco Theological Seminary. At this workshop approved music for children and good choir methods were demonstrated.

Laboratory School

June 16, 17, 18, 19, 20, I attended the Laboratory School in Berkeley, conducted under the auspices of the Congregational, Christian and Methodist Churches. This Laboratory School provided an opportunity to observe the teaching of children in Christian education, lesson planning and class evaluation. One hundred and fifty teachers and leaders of children in Christian education attended this

institute. Much of what we observed and learned there was used as a basis of our sessions in Christian education of Children at the District Conference. For those who were unable to attend the conference, we wrote giving them a summary of the material.

Missionary Education Institute

August 2, 3, 4, 5, 6, 7, I attended the Missionary Education Institute at Asiolomar. No good teacher in the church school can afford to be unaware of the missionary education materials, for there must be a correlation with the work she is doing. This institute was attended by 650 people on the west coast. Just being there with so many people dedicated to the work of Christ was an inspiration in itself. There we had many experienced, professional leaders in Christian education such as Dr. Wichman, of Cameron House, San Francisco, Dr. Akagi from the University in Japan, Miss Frances Hill, Director of Children's Work, Indianapolis, Mrs. H. H. Kodani of U.C.L.A., and many others. A wealth of books in Christian Education of Children were displayed.

Week Day Teachers Fellowship in Religious Education

September 6, 7, I attended Week Day Teachers Fellowship at Saratoga, California. The emphasis was placed upon religious education of children. Some of the leaders were Mrs. Mary S. Kimber, Director of Extension, Pacific School of Religion, Miss Jessie O. Todd, Head of the Children's Work of the Methodist Church and others.

The enriching experiences we have had as a result of attendance at these five institutes, we have tried in part to make available to local leaders and teachers of Christian Education in the local churches. In our sessions on Saturday, we will pass on to those in attendance much of the information gained at these institutes.

This year our emphasis has been placed upon "In Service Training." We have called attention to the fact that, we the lay leaders 90 per cent of Christian education of children in our local churches are the people whose specific training is in some field which we are engaged 5 or 6 days a week in the business of making a living but who on Sunday morning become the Church school teachers and leaders. As all our specific training has been in some field other than Christian education, it is absolutely essential that time and study be devoted to in service training through our attendance at leadership training classes in our own communities and through the study of books and other materials. We have made available to local teachers

suggested materials for in service training.

We have emphasized the fact that love is one of the greatest lessons that we as leaders in Christian education are called upon to teach by precept and example. We have also emphasized the fact that no matter how efficient we may be in the skills and techniques of teaching, we can not bring to our work the enthusiasm, inspiration and consecration needed if we do not love the people with whom we work, the membership and the minister who is placed in the leadership of the church.

We have tried to encourage a sharing of ideas and projects. We have asked that teachers keep in mind that the minister of the church is in most instances the only person in the church who has had training in Christian education and make use of this knowledge. We have suggested that teachers invite the minister to their classes and have him explain the communion, baptism or some other subject. This we feel is of tremendous importance.

We have tried to promote a growing interest in the knowledge of the history of our church and the use of denominational literature. We sent out a mimeographed list of materials including the History of A.M.E. Zion Church, by Dr. David H. Bradley.

Evangelism has been emphasized realizing that the Sunday School can and does do many things but the main purpose of it is to teach people the Bible with the purpose of bringing those who attend to the saving knowledge of Jesus Christ. The Sunday School is a soul saving station. If we as Christian education leaders and teachers do effective teaching then at the Sunday morning service there will be few vacant pews. Every good teacher attends the morning worship realizing that one must take in as well as impart and that we are an example to the children we teach that we believe attending church is important.

We have pointed out that there is no substitute for preparation realizing that "souls for which Jesus died are in our hands and we must increasingly study the Bible and provide ourselves with books that will improve our teaching along with attending leadership training classes for our personal enrichment.

Summary

I wish to express my appreciation for the cooperation I have received as well as inspiration from the district officers, presiding elder and ministers.

In the Bay Cities District we have much for which to be proud

for it does not matter whether one worships on Sunday morning at an A.M.E. Zion Church in Madeira, Merced, Modesto, Fresno, San Jose, Palo Alto, Redwood City or whether it be at Sacramento, Vallejo, Oakland, San Mateo or one of our three Zion churches in San Francisco, or one Sunday morning of the Quarterly conference when our presiding elder is the speaker the message one hears is profound and challenging if one goes with an open heart and mind. We feel it is the duty of teachers and leaders of Christian education in the local churches and the district to teach children to appreciate the leadership of our ministry and to feel a sense of responsibility to co-operate with that leadership.

There are many things that we did not do that we wish we could have done but we have sincerely tried to make a beginning in the right direction by trying to carry out and encourage local leaders to carry out and realize the goals of Christian education of children. I ask your prayers that I may become a better instrument through which the will of the Master may be done. I would like to conclude this report with reading an excerpt which is a challenge to all leaders and teachers of Christian education.

And a voice said, "For all children there is the right to a faith that will sustain them in today's world."

And I said, "What faith"

Then the heavens seemed to open and the voice replied,

Faith in goodness,
 Faith in beauty,
 Faith in honor,
 Faith in love,
 Faith in the eternal rightness of the universe,

 Faith in me, their God."

I listened, but the words did not satisfy me. I stirred impatiently. I cried, "How can they believe in beauty? Many have never seen beauty. Or in love, when some have never known love?"

How can they believe in honor when today's world provides them with so many lessons in dishonor?

Or in the eternal rightness of the universe, whose universe has betrayed them before they were born?

Or in You, when they do not know You?"

And the voice answered, "That is *your* job. Go out to all the

children of all the world. Bring them the love that they must know, to know me; the beauty they must see, to see me. Introduce them into the world of honor; be the advance guard of a universe that does not betray. That is Christian education."

The voice died away and again I sat silent. How could I do this thing, I who was but a little child myself? Did I know truth? Did I know honor? Did I know loveliness?

(Silence)

Then I heard the voice again and it said. "What you think you do not know, that *I* am. I am honor, I am truth, and I am loveliness. And I will conquer in any society where I have an open channel through which to work. Be to me an open door. Be to me the way into hearts of children, everywhere."

I sat silent. Could *I* be that? And then a radiant gladness filled my heart. I *would* be that.

(Psalm 8)

(Silence)

Hymn

"Modern girls work just as hard as their grandmothers did but we tend to underestimate the capacity for growth and leadership of the young people in this country."—*Margaret Hickey*

"If someone should propose that a public school teacher be paid \$15,000 a year—the salary of a very low-priced baseball player—every Chamber of Commerce and taxpayers' association in the country would call this a form of 'galloping socialism'."—*Truman B. Douglas*

"The church's unity and the Christian mission are based on something deeper and more compelling than mere expediency. . . . The mission of the church without unity can never be the fulfillment of our Lord's great commission."—*Rajah B. Manikam*

"Our American nationalism greatly affects our churches for our people find it quite easy to equate patriotism with Christianity."—*T. Donald Black*

SEVENTH REPORT TO THE COLUMBUS DISTRICT OF THE OHIO CONFERENCE, AFRICAN M. E. ZION CHURCH

The Viola Spottswood Memorial Church
Columbus, Ohio

October 9, 1957

"Thus speak, exhort, reprove, with all impressiveness. Let no one make light of you.

"Remind your hearers that they must submit to the rulers who are in authority, and obey their regulations; they must be ready to undertake any good work, not speak evil of any one, nor be contentious, but be yielding and constantly manifesting a gentle spirit towards all men. For the grace of God has displayed itself with saving power to all mankind, training use to renounce ungodliness and worldly desires, and to live sober, upright, and pious lives in the present world, awaiting fulfilment of our blessed hope—the Appearing in glory of our great God and Savior Jesus Christ; who gave Himself for us to purchase our freedom from all iniquity, and purify for Himself a people who should be His own, zealous for good works."

And so, Fellow Believers in Christ, we greet you for the seventh year: Bishop, Presiding Elder, Pastors, Preachers, Lay-workers, and Delegates, and Friends. It is with great joy in the Holy Ghost, and in Thanksgiving to Almighty God, through His son Jesus Christ our Lord that your servant is privileged to bring this report of the work on the great Columbus District of the Ohio Conference of the African Methodist Episcopal Zion Church. I wish I had words with which to express my entire feelings for the happiness that is mine, as we review the progress being made in the district this day. Neither am I the kind of artist that might give through canvas by embroidery or painting, revelation of the advance, but go with me in your imagination over the field and you will see what we mean when we say that progress is being made; and it doth not yet appear what this district can be, if we who are now on the field are willing to broaden our vision, and give both time and money to push out into areas where our Zion has never been. It is a known fact that Zion has been to complaisant to have one strong church in a city or large town where others have half-dozen churches or even whole districts. Today with some attention from those in the better churches in Cleveland, Columbus, and Cincinnati; with encouraging efforts on the part of Zion's

laity in these cities in the Buckeye-State, those Mission churches that have been founded in the past two years will most certainly grow into thriving societies.

Brethren, the time for selfish thinking, for thoughtless words, for seeing only the church that you paastor, for thinking in terms of yourself and family alone, is far past. This is a day in which we must throw our arms around and out to those who are trying to expand the work of the Church of Jesus Christ among us. We should do some teaching of our parishioners to give for Home Missions near by as well as Foreign Missions far away. Our people are pouring into our section of the nation from the South almost daily, and Zion must help provide for them jobs, homes, and churches. We know that other groups will get some of them, but it is up to us to get our part also. I say, then, let us organize for just that type of work while the iron is hot in order that we may mold the church of the future now. Our Bishop, Bishop Stephen Gill Spottswood, has high-lighted the way, and it is for us to put our shoulders to the wheel and help make this District and Conference Zion's strongest point in the North.

I. The State Of The Country

Since September 3rd, the United States of America has been in the eyes of the world as a police-state, all because one-fourth of the nation desires to hold one-tenth of its population from sharing in the full benefits of education as provided for by the states. It is a question of color where the people who run this area of the nation is concerned, when they speak of population, they mean Caucasians only or the people which have lighter skin. It is almost impossible to predict the consequences of the future both domestically or abroad, but we do know that this whole business has puzzled and shocked our allies and friends including hundreds of millions of people with colored skins. Since we Americans, officially and privately, are prone to be excessively critical of other peoples, and of some of the things that go on in other countries, this that has been happening here at home for the past six weeks should sober us a bit. Many have been over critical of our Secretary of State, saying, that he preaches and moralizes too much. While even private citizens tend to talk as though everything in the world would be alright if everyone followed our way of life. Here is what I mean, we take a high and mighty stand on colonialism which involves what we consider as treatment of colonial peoples as second-class citizenship. We fume and fuss be-

cause the colonial powers argue in favor of gradualism in solving such problems.

This that has happened in the past few weeks should make us know that we are far from perfect in solving our own problems of human relations. We Americans would do well to speak in the future with more humility about the shortcomings of other nations—and to show more sympathy and understanding of the obstacles to solving issues which involve human problems.

All is not well where the state of the country is concerned, even though the first Civil Rights legislation in almost one hundred years became law this year, after having passed through our Congress and was signed by the President. Integration of the public schools, labor racketeering, public spending and all have us disturbed.

However, one has only to stop and do a bit of thinking, and it stands out, that ignorance is our one great enemy. We do have at our disposal a mighty weapon that can be used against this enemy, education, for as the noted historian H. G. Wells has well put it, "Civilization is a race between education and catastrophe." Or as the late George Bernard Shaw once said: "Ignorance, ignorance, ignorance everywhere; that is what is wrong with us, and what defeats our good intentions every time." Let me say here, that material assistance is not all we need in our educational system, although it is essential. Do not get me wrong, brethren, schools are not the only source of education, but they are a primary organized source in our modern societies. However, the most important thing today for the future of mankind is the acquisition of the wisdom which knowledge and understanding can and will bring.

There is no doubt about it, science has achieved the power to destroy civilization. The wisdom to control that power has not as yet been won, but we must win it or disappear from this planet.

II. The State Of The Church And Its Concern

It is a pity that the Church, of which our Zion is a part, has been so lacking in its efforts to save the world where the people of color are involved, and, yet, she has not been without prophets whose voices though dim were not shouting even in the midst of the noise and clamoring. There are people in our midst who would like very much to attempt Thought-Control where human rights are concerned, but like three Episcopalians, one Methodist and one Presbyterian ministers are preaching through "Concerned South Carolinians, Inc.",

there are others in the church who believe: 1. That God created all men in his own image and therefore all races are equal in his sight. 2. That although there is no superior race, certain differences are to be recognized because of environment, but these differences are not due to an inherent inferiority. 3. That the public school system must be maintained for all the people. 4. That any solution to the present dilemma must be sought within the framework of the Supreme Court decisions, which are legally binding and morally valid. 5. That nevertheless cultural patterns cannot be changed quickly and the reality of this cannot be wisely ignored in seeking solutions. 6. That neither the extreme pressures of the N.A.A.C.P. nor the extreme resistance of some citizens' councils offers the best direction for the south. 7. That personal freedom of choice and association in social relations must be maintained within the bounds of a democratic society, even if desegregation becomes the accepted procedure for tax-supported institutions. 8. That all southerners should explore the situation thoughtfully in the light of Christian love and our democratic heritage, believing that we can go forward together, even though slowly. Certainly this is the heresy that threatens not only the south but our nation. Let us not think that these words are taken lightly, nor are those speaking receiving glorious praise, for they are suffering persecution and invasion of their private communications by high state officials, howbeit, other high state officials heading other states have persecuted Christians before; and men have been dying for just such for a long time.

III. A Look At The Work Of The District

It is very good to have workers like Mrs. Miller, Fuller, Kirk, Gamble, and Dunn carrying on the Missionary spirit; although it was not ours to be in the first Missionary Mass Meeting at Dayton, last August, we were informed that it was up to par. These good Sisters will carry on. In the work of Christian Education, we have Sisters Pierce and Trammell, and Brothers Kerr and Willoughby, along with Sister Davis, the Conference director—who are asking that the churches of the district send delegates and youths to the meeting on November 29th, 30th, for our Christian Education Convention. We are grateful for these very fine workers, and our prayer is that the Church of which our Zion is a part may be increased through their efforts.

Our Mission Work, beginning with Cleveland, looks very good

from this point. We are happy to say that St. Luke under the new pastor, the Rev. C. L. Ransom has made a good start; Community, supplied by The Rev. J. K. Blake is trying to go forward; while Christ Church (Central) under the new pastor the Rev. N. J. Johnson is bidding to become our strongest of the missions as of now. OMEGA, our new point under the leadership of the Rev. James Lewis is destined to grow into another church; and so does Emmanuel Church, pastored by the Rev. C. C. Ware. We are sorry to report that we are in doubt concerning St. Joseph and the Rose of Sharon, we hope to be able to catch pastors Maize and Hall so as to know what is on their minds. Lilly Chapel, led by the Rev. Paul Hall is making a very good start also, the Sunday Schools in each of these Missions are in need of some literature from Zion's publishing house. However we should congratulate these modern pioneers for their courage to go out and find new points in the name of our great African Methodist Episcopal Zion Church.

Our other churches in the city on the lake, St. Paul's, one of the largest and finest anywhere in Zion, led by the dynamic Dr. Albert L. Fuller, still forges ahead. Bethel, pastored by that fiery preacher the Rev. Amos A. Ackerman, will soon return to their finished auditorium, a completely new building after the fire destroyed the old church December 18, 1956. St. Peter's, continues to hold her own under the Rev. Ollie Graves.

Oak Street Church, Massillon, under the leadership of Dr. A. J. Wood, and St. Mark's, Dover, pastored by the Rev. Clarence H. Howard, are both moving along nicely.

St. Stephen's, Zanesville, has had its ups and downs, but we hope for new life here with the Rev. James E. Rice, a family man who has with him a family of five to give some encouragement to the work.

New Hope, Lorain, pastored by the Rev. Ellis Clancy whose wife and daughter are very much in the work with him, is moving along very well.

We move next into Columbus, the capital city of the State of Ohio, where in the past two and one half years, almost the impossible has come to pass. However, it has not materialized without your knowledge and assistance, we have gone from one nice church building to three church buildings, and the promise of another shortly—thanks to the foresightedness of our leadership, which includes bishop

and pastors and laity. Caldwell Temple under the able leadership of the eloquent Rev. J. Dallas Jenkins; Maxberry Tabernacle, led by that noble evangelist the Rev. E. S. Maxberry; and The New Viola Booker Spottswood Memorial Church, pastored by the lawyer-preacher the Rev. W. S. Lyman, Sr.; with the new Hood Memorial Church, under the Rev. Mary C. Dowsey, are all destined to make our Zion felt in this city.

We move on to Springfield, where the Greenwade Chapel under the watchful eye of that meticulous minister the Rev. F. E. Johnson, Sr., is still looking forward.

St. Paul, Dayton, under the able leadership of that quiet but deep minded minister the Rev. D. R. Miller moves onward with head high.

We come next to Cincinnati, the city of the seven hills overlooking the beautiful Ohio River, where St. John's, the Mother Church of this Ohio Conference, holds forth under the leadership of Dr. Joseph F. Dunn, that veteran pastor of many a battle. St. James, pastored by that very fine lady, who is both a founder and builder, the Rev. Nina E. Robinson, who is now leading them into a very beautiful church fully completed. St. Luke's, Lincoln Heights, is led by the quiet but smiling pastor-builder, the Rev. Henry Walker who has promised to finish this building in his first year. St. Paul's, Covington, Ky., is pastored for the first time since the completion of this lovely church building, by the Rev. W. M. Cunningham, who comes fresh from our second church, Toledo, Ohio.

Now, before we close this report let me tell you of our hope for the future. At Mansfield now we have Dr. L. Winton Jaxon on the ground trying to get Zion going, and we have already received words of contacts made. The same can be said of the Rev. S. Cecil Franklin at Norwalk and South London; and the Sandusky investigation by John H. Wilson. Let us pray that good may come from these ventures.

To each of the pastors and their wives, please accept this Rose-Word from us for your love and kindness toward the Elder. You have made work all the more pleasant because you have given us fine food and a good bed, along with much good-will that is so needed in these travels. A million thanks to you for everything, and the God of Love continue to bless your every effort! And this goes for Mrs. Pierce and "the House of Pierce" who also worked with the Elder.

Because of the time element, please accept our invitation to feel

free to come into the District Manse at 135 Franklin Park W here in Columbus, or phone us at Clearbrook 8-4910. It is God's and yours, come anytime after the Elder and family move in.

And now, time will not allow us to talk of the meeting at Oberlin, Ohio, a few days ago on "Faith and Order", concerning "the Unity We Seek." Nor of the other meetings that called together many of the world leaders of Protestantism, both here in our own country and overseas. We would love to give some views concerning the same but we do not have the time just now.

Again, thank you Bishop for the appointment, and each of you for allowing us to serve with you.

Since Caldwell Temple is to be host to the General Zion Education Convention next year, please let us help make those visiting in our midst very happy that they sojourned in the Buckeye State. We beg of each pastor in the Columbus District to please let us plan now to give Pastor Jenkins and Caldwell our fullest support, for it is our Zion that is coming next July.

Yours in His name,

I. Benjamin Pierce, P. E.

"A world which regards its not improbable extinction as being as pointless as stepping in front of a bus needs the ministry of a church which has something to say more relevant than a denunciation of cocktail parties."—*Truman B. Douglass*

"In these times, when mankind is awed by new dimensions of physical reach, when many stand in fear before new discoveries of power and when many are tempted to put their trust in a race for control of that power, we have a witness to make to the world."—*Roy G. Ross*

"For me personally, it is impossible to square a philosophy of segregation or subjection with the Christian doctrine."—*Charles C. Parlin*

THE CHURCH

NEW YORK, Nov. 26—Protestant young people have pretty definite ideas about what they believe and don't believe. These will get the attention of churches during the fifteenth observance of National Youth Week Jan. 26-Feb. 2.

Young church men and women throughout the nation will use the occasion to discuss their Christian beliefs among themselves and with their elders. The pattern will be set by the 1958 theme, "Lord . . . help our unbelief."

Hundreds of local church youth fellowships and community Christian youth councils will hold week-long programs of "faith seminars," prayer services, and informal group discussions in homes. They will emphasize the building of personal faith as a lifelong process.

National Youth Week is sponsored by the United Christian Youth Movement, youth agency of the National Council of Churches and representative of the ten million members of denominational, state, and local councils which comprise it.

Gladden Schrock, North Manchester, Ind., national chairman of United Christian Youth Movement, said, "If we are to know the truth, we must seek the truth. There is a new urgency for us, in the nuclear age, to know what our faith is and to relate it to the life-and-death decisions of our generation." Mr. Schrock is a student at Manchester College.

The observance begins on Youth Sunday, Jan. 26. Thousands of churches will recognize the place and purpose of youth in the life of the church and the community by worship services and sermons by young churchmen.

During the week approximately a thousand radio stations will carry a play, "The Common Quest," written by John Matson and Robert Dell, McPherson, Kans. Some 50 stations on the CBS-TV network will carry 10:30-11 a. m. programs for Youth Week.

In addition, a TV play, "Faith in Our Lives," by Robert Baxter, of McPherson, is available for local church groups for TV production.

UCYM encourages each community to raise its own questions for study and exploration. Typical of the kind of questions Christian young people will talk about, Mr. Schrock reported, are those to be

considered by one local youth council:

"Why do you go to church? Is it because you were brought up that way, because of habit, because your friends go, or because going to church makes you feel good?"

"What should be a Christian's outlook on life? Should he be peaceful and contented, or concerned and troubled?"

"Should we spend money making churches beautiful when there are so many needy people in the world? Is suffering necessary?"

"Should there be any differences apparent between Christians and non-Christians?"

The many materials to be used as a guide for local observances—a manual, poster, worship services, plays—have been prepared by the UCYM Council of McPherson. This work is done every year by a different local youth council. The 1958 materials were approved by the Commission on Faith, one of the five national commissions of UCYM.

New hymns suitable for use during National Youth Week are being sought by the Hymn Society of America from authors under 30 years of age. The society obtained five hymns "by youth, for youth" in 1955, two in 1956, and three in 1957. Its aim is to build up a body of new hymns "which will express the faith and aspirations of youth and thus enrich the life of the church."

While Youth Week officially closes with interdenominational community youth worship services on Sunday, Feb. 2, use of study materials continues in many communities throughout the year. Youths will have a special place in follow-up conferences held in various parts of the U.S. in 1958 as an aftermath of the Faith and Order Conference held in Oberlin, Ohio, last September.

Youth Week dates back to 1944 when UCYM and the International Society of Christian Endeavor mutually planned an annual week with emphasis on youth and unity in Christ.

UCYM was organized by the Protestant youth of many denominations in 1934 and represents more than ten million Protestant young people between the ages of 12 and 24.

"We must refuse to indulge in the pessimism which accepts the inevitability of general atomic war. Fortified in faith and in the knowledge of our inner strength, we have all the resources needed to wage a successful peace."—*Gen. Maxwell D. Taylor*

THE CHURCH

For the first time the Editor had the opportunity of visiting two of the three annual conferences of Zion Methodism located on the Pacific Coast. Because of the difficulty in arranging schedules it was impossible to attend the first conference, the Oregon-Washington. Incidentally, there was a time when this conference was held in connection with the California meeting but, we believe, under Bishop Stewart this policy was discontinued and Bishop Cauthen has continued the policy. We believe that it is a good one and will give the Northwest a chance to develop as funds and leadership are made available.

We arrived in Oakland, California Saturday, October 12th and called our friend, Dr. R. A. G. Foster of the Cooper Chapel Church who told us to secure a cab and come to the church office. Many of the ministers and laymen and women of the denomination will recall this church from the Winter meeting of the Board of Bishops some years ago. In gleaning some facts about this congregation the minister recounted the work of the Reverend G. A. Fauntleroy in bringing Zion to a greater new day in this area. We were not only impressed with the size and work of this congregation but in the community relationships existent. This church, under the leadership of Reverend Foster and with the aid of Miss Esther Rogers has developed one of the most excellent and effective programs of Christian Education we have seen anywhere in the denomination. In glancing through the report for the Conference Year we noted a budget raised by the Christian Education Department equal to that of many small churches. The full knowledge of the end of Christian Education, a commitment to Christ, is the basic element of the goals of this Department.

We were impressed too with the Senior Choir of the church, now adjusting itself to a new organist, when it voiced its obligation to be present whenever a guest choir appeared, regardless of the sponsoring agency. Good singing is certainly desirable but a good spirit makes a great choir greater. Later the Cooper Chapel Church Choir sang at the Annual Conference and again we recognized its excellent contribution, not in light, cursory music, but in that type of singing which taxes ability and uplifts worship.

There is small argument that a church's greatness can be assessed in the manner which it accepts opportunity. Working, as we have, in the field of Leadership Education we were definitely pleased to

note that at least 10 members of the Cooper Church were attending the Community sponsored Leadership Educational School, this was by far the largest single registration of any Negro Church of the community. In addition to this sense of urgency to secure prepared leadership the eager participation in the released time movement by this people was likewise gratifying.

Perhaps the finest side of this denominational work is to observe ministers at their tasks. In many cases the difference between leadership is astounding. There are ministers who could be called *visiting pastors*. Others are strictly office men, while still others are civic minded. Some are great preachers and *cold* workers in the Master's Vineyard. Others, admittedly are poor speakers but excellent shepherds. This Editor believes that there are places for each and every type.

The Reverend R. A. G. Foster, who, by the way, was the last graduate of Hood Theological Seminary in the *twenties* before the discontinuance of the work at Livingstone College (in recent years the Seminary has been re-established), presides over the Inter-denominational Ministers' Conference and is vitally associated with an organization called the Men of Tomorrow, a civic organization of outstanding laymen in the community. In the ministers' meeting we were impressed with the program and the keen interest in problems across the country. For example: this group matched a sum of money contributed by the Council of Churches (Interracial and Interdenominational) to the Council of Churches of Little Rock, Ark. If there is any one thing we all must glean from the coming of age of the Negro is our mutual responsibility on every level. The sending of this money along with that of the Council of Churches' gift demonstrates the fact that there are those who are well aware of our task.

We were privileged, through the goodness of the minister of Cooper Chapel Church, to attend the dinner meeting of the Oakland and Vicinity Council of Churches. At a future time we hope to publish the budget of this Council for it is truly an interesting document in the light of the denominational work we are doing.

On Wednesday morning, in the company of Reverend Foster and a great layman, Mr. Jackson, we set out for Redwood City, the host city for the sessions of the California Conference. Here, in a new church (built at a cost of under \$20,000, land and all), with a new congregation (less than three years old) Bishop Joseph Dixon Cauthen convened the sessions of the California Conference. The

host pastor, Reverend Davis, had done a marvelous job of arranging for the sessions. He and his new wife and the members of the church left little to be desired as to our comfort. Time after time as I sat in this beautiful chapel, I had occasion to breathe a word of thanks for the work of Bishop Stewart in planting Zion on this spot. And as I noted the excellent presiding of my friend, Bishop Cauthen, knew that with small gleanings, the major obligations of this congregation were being met by the Annual Conference, faithfully and without obvious struggle, I wondered what he might be doing with the larger donations of other Annual Conferences had they been made available. At best the California Conference is one of our smaller one Presiding Elder District areas and yet, from Home Missions money and Conference Mission Worker money raised, new flags of the denomination are being unfurled. Late as we are in these projects, there is hope that within a few years the Coast area will be our desired field.

Let the Church as a whole awaken to the fact that in these new migrations occasioned by social unrest in the South many are turning their steps westward and if we are to remain a great church we must follow with men and plants. Bishop Cauthen has dreams of Berkeley and Pittsburg and Bakersfield and Tuscon and Phoenix and many other points. Bricks may be made without straw but churches are being built out of more sacrificial stuff today.

Years ago the late Bishop P. A. Wallace used to declare that "Being a Bishop is no picnic." It is still true and as we saw Bishop Cauthen wrestling with problems, when we heard him declaring that the ideal situation would be one of transfer East and West, one group coming as another left, we knew that which he was facing.

And then, the desire, the restlessness to be about his Father's business was the over tone of every act. His admonition to Redwood City to set herself to the task of "coming of age" that the Conference funds now being used at that point might be placed at another new point lent knowledge to the fact that every member of the Conference knew the sense of urgency ahead.

Impressive too, was the number of young people in attendance at the Youth sessions held at the church in Palo Alto.

Through the kindness of Bishop Cauthen and the Reverend Morgan Tann we proceeded from Redwood City to Sacramento, California where Reverend Tann is constructing one of the finest and most modern church plants on the Coast. When we arrived the great arches were in place and the workmen were busy placing the two by

fours at the walls. Plans call for a beautiful sanctuary, rest rooms, "a Crying Room" (for mothers and babies), kitchen and dining rooms, choir room and pastor's study. The old church, which has been moved back to accommodate the new structure, will be divided into class rooms for Christian Education. When the project is completed the church will be able to take care of at least 12 classes in well equipped surroundings. Earlier, Reverend Tann sold the old parsonage and purchased a new one next to the church. This allows the congregation to have ample parking space (off-street, as is required) as well as giving the minister adequate living quarters.

Reverend Tann has a unique plan whereby the project is being financed. Money is raised through the sale of bonds, payable after a certain date. Meanwhile, the church must deposit certain sums in a local bank to bring about the retirement of these bonds and to pay the interest on the same. We hope he can find the time to adequately explain the system to ministers who are readers of the Review.

On Tuesday morning we set out (Reverend Tann, Alexander Barnes of Public Relations and myself) for Los Angeles, Calif. The route lay through the great Valley and so we were able to stop and see the Zion Churches of the Valley. Churches at Modesto, Madera, Merced and Fresno (this last point was closed for fifteen years when Bishop Stewart ordered it re-opened). Fresno appealed to us not only because it is a large city but the little church was exceedingly clean and in good condition. Some of the churches mentioned above are planning on rebuilding and in time the general improvement of the Valley Churches will be a matter of pride. Bakersfield, the last large city of the Valley, has no Zion Church as yet.

The Southwest Rocky Mountain Conference convened in First Church, Los Angeles, California, the Reverend B. Leon Carson, minister. Reverend Carson has amply provided for us, placing us near the church so that traveling to and from the sessions was ideal, in fact we were placed in the same building as that occupied by the minister. While we contracted a cold here which handicapped us, the Conference again excited our dreaming where Zion is concerned. Through the kindness of Rev. Walkins, the new Presiding Elder we were privileged to see the new construction going on at the Second (Brown Chapel, we believe) Church which will allow this congregation to play a greater part in the development of the city. Reverend Walkins, who began this construction work has done a marvelous task. The Reverend O. D. Carson took us to Pasadena where the

First Church is rebuilding. First Church, Pasadena has 126 members with a debt of between six and seven thousand dollars. The rebuilding job will give this church excellent facilities for worship and Christian Education. Reverend Carson naturally has problems of construction but it is hoped that he will be able to adjust them to a point of getting the maximum service out of the new building.

We should state that First Church, Los Angeles is doing a great work. Since the organization is free of debt there is a great opportunity for this people to minister to the needs of its situation. There is a visible widening of the fellowship, particularly where the missionary organizations are concerned. Some 590 members belong to this church.

Interesting too, were the reports from Martin Chapel Church, where, for the first time, the congregation was able to pay a full-time salary. The Church at San Diego, the other leading congregation (526 members) pastored by the Reverend S. H. Marion, not only cleared its indebtedness but added 41 members to the church.

The Notable work of the conference is the acquisition of a new church property on West View Avenue, in a new section of the city. While the core of this church was supposed to have been that of another organization, our investigation showed that not more than three of the disbanded church entered the new Metropolitan Church. Pastored by the Rev. Dr. Paul M. Marshall it is our belief that soon Los Angeles will have another thriving church, rivaling First Church. This property, purchased with funds from the sale of the old building plus aid from the denomination cost \$65,000. At present \$41,800 stands against the property. Organized as a congregation in June it has at present 70 members.

To our way of thinking Metropolitan Church has a fine future. Beautiful cushioned opera chairs will seat 900 individuals. The social hall is equipped with accordion doors dividing the whole into three or four large class rooms. A kitchen, in the rear, and pastor's and assistant's studies are located in the front of the building on the second floor. We are not sure we can carry the photo of the acquisition in

this issue but will surely do so.

We acclaim too the Missionary organizations of both annual conferences. In the Southwest Rocky Mountain Conference, for example 22 life members' certificates were completed this past year. What more could one hope for?

This Editor would like to thank the Bishop and the ministers of the West Coast not only for their hospitality but their friendliness. Bishop Cauthen is destined for great things in the Church, unselfish, sincere, energetic and Christian, the West Coast has in him a great leader. And when I think of the men who compose the conferences: the Lankords, Bennet, Foster, Hart, Hunt, Roberts, Tann (and Mrs. Tann who was so gracious to us) The Shepards, The Davis', The Selms, The Carsons at Los Angeles and the Carson of Pasadena, The Walkins, The Marshalls, the Headens, all we cannot name, surely we admit the fellowship of Zion is a pearl of great price.

"Russia's Sputniks have challenged the churches to lead men to a renewed faith in God."—*Roswell P. Barnes*

"From the standpoint of scientific and military developments, no time in the future will be more favorable for disarmament than now, but I am not pressing for unsound agreements."—*O. Frederick Nolde*

"Our appeals to the world to preserve values such as justice, freedom and human rights will carry no content to the millions of people, for whom these are simply empty words, unless we are able to give reality to the witness of our faith."—*Colin W. Williams*

"What our world needs desperately is an understanding of the Cross not only as an event in history but also as a revelation of what is essential in history."—*Roswell P. Barnes*

"If the facts of interchurch cooperation were known, it would hearten millions of people who are thoroughly loyal to their own denominations but who are troubled about what appears to be the divided condition of the church."—*Roy G. Ross*

YOUR YOUTH WORK

(A Project of The Upper Ridgewood Community Church)

From one end of the denomination to the other ministers are concerned over their youth program. One of our friends, the Reverend LeRoy Hess who ministers the Upper Ridgewood Community Church, Ridgewood, New Jersey, knowing of our intense interest has sent us the following:

Dear Senior Hier:

This is

Your invitation

to the following

Senior High Fellowship Program of the Upper Ridgewood Community Church

LET'S LOOK AT THE BOOK

What are *we* going to make of the Bible? When it speaks of having faith enough to move mountains, are we going to accept this literally? . . . or spiritually? . . . or not at all? And this is *no* loaded question! Some of us read the Bible literally both as the infallible Word of God and as a complete moral guide for all of our actions. Some of us think that it has only a spiritual meaning. Some of us are even more critical. But most of us just seem to be confused. We've got a Bible and don't know what to do with it, except to leave it on the shelf. What are we going to make of this book? That's why we are looking at The Book this month *together* at our usual Sunday night meetings:

Sunday *God Ordered Abraham to Sacrifice His Son, Isaac in Gen. 22:1-14*

Nov. 3 How do you interpret this "hard saying"? For a skeptic? (Is this person you?) For your own personal devotional life? Do you interpret it differently than you would a more congenial passage? We'll read the passage, and we'll discuss your doubts and beliefs.

Sunday *The Covenant in Ex. 19:1-9*

Nov. 10 This is perhaps the basic way the Old Testament views God's revelation to man. Alice Nichols will

Fill in the details for us and in light of our interpretation of this relationship we will examine how we think we are related to God.

7-8.00 P. M.

Sunday

God's Judgment and yet also His Mercy

This is one theme basic to the covenant. — One

Nov. 17

Senior Hi'er is to take us into the Wrath of God through the Prophet Amos. Another Senior Hi'er

7-8.00 P. M.

is to counter this message with that of Hosea's, if possible!

Sunday

In Times of Crisis

God raises up prophets to defend His covenant.

Nov. 24

The king is dead; and out of despair Isaiah (presented by a Fellowship member) is called up to

7-8.00 P. M.

proclaim the Word: God is King! Jerusalem is about to fall to the Gentiles, and Jeremiah (presented by a Fellowship member) tells us that God says the city must fall because the covenant has been irrevocably broken by a back-sliding people.

NOTE:

No Supper Meeting this month, (November) because we're going on a *Winter Retreat* (we think!). Save Saturday, November 30 and Sunday, December 1. The idea is to get cold but not catch it. Cabins are heated at Camp Bernie where we expect to go. Sounds like fun because Stephanie and Craig are the managing editors. But if we can't go, we'll have a supper meeting on Sunday, the 24th (6:00 to 8:00 P. M.) and a Church Night on Friday, the 29th.

Come See you all

Milton Bierman

Student Assistant

(and then this written note from the minister of the church)

Dear Senior Hi'er:

Please show this program to your parents to let them know the kind of program we have Sunday evenings. Thanks!

LeRoy J. Hess

EDITORIALS

Again we come to the most sacred Christmas season when, it appears to us, that more of us are in tune to a semblance of good will than at any other time. We can look back on a year of great happenings, many of them having to do with human relations, of man to man existence. And while we can evaluate some of our spiritual growth we see before us a demand for even greater Christian accomplishment. Here and there on the horizon of Christ-like living one can discern some hope of eventual maturity but, as one authority has already stated: "we wonder if we have time" enough to bring the Kingdom on earth.

We must admit that there is still need for the singing of the anthem "Peace on Earth and Goodwill to all mankind", an anthem which now demands the deep echo of human participation.

The episode, with world-wide repercussions, of Little Rock has simmered down somewhat to a point where one wonders concerning the next step. The heavens, usually studied at this season, to place stars as they were in the time of that first Christmas, now find objects of man-made design the focal point of human interests. And for the first time in the history of this Nation we have been rudely awakened not only from our false sense of security but to the new idea of American supremacy. It is strange that we use this latter term for scarcely a generation ago we were applying it to a German people, a people who, according to their leaders, considered themselves the supreme race of the world.

Another great scientist has declared that within three years the bulk of our population will be dead, the result of the most devastating war of all time. In Canada, leadership is conditioning the people to the possibility that the greatest battle of all time will be fought on that soil.

Yes, while more people are going to church here in America, while more people belong to church, greed, selfishness, bigotry, hate, seem infinitely stronger than ever before. Gains on the one hand are counter-balanced with losses on the other. We face crises abroad while at the same time we have our Little Rocks here at home. We struggle to understand the struggle between Jew and Arab in the Near East while Alabamans trek to the polls bent on erasing an entire county because white supremacy at the ballot box is being threatened.

New York City places a stamp of approval on legislation aimed against housing bias while the good Americans of Levittown, Pennsylvania demonstrate their citizenship by attempting to oust a Negro family.

And on other fronts we are facing chagrin, failure and the piling up of other massive problems. Our rockets, our space missile attempts, our American impatience, have many of us tossing in our beds, too restless for comfort.

It may be that those of us who seek, with humility, that Manger Cradle of Bethlehem can close this old year with a peace of mind similar to that of other Christmases. Others will face this holy season with a desperation so uncommon to our way of thinking. All of us should celebrate the Child's birth in such a way that it will lend us comfort in the days ahead.

More Migrants from the South

(From the St. Louis American)

There is a steady migration going on from the deep South but no agency seems to know how many persons are arriving in St. Louis each week from Mississippi, Louisiana, Arkansas and other points south. One sure registrar is the public school system. The rooms are being crowded with new-come children whose previous training is woefully lacking, due to the sub-standard education that the jimcrow system has produced in the South.

Not only in the schools but in the housing field this upsurging of rural and small town arrivals adds to an already complex urban condition. It is making it harder to lessen the tenement districts and especially the Negro ghettos.

Back in the 'teens and 'twenties, during the early migrations from the South, there was some form of organized reception at the Union Station where the I. C. and the M. O. and the Frisco were bringing in the home-seekers, many of them intending to move on up to Chicago and Gary and Detroit later on. Even the churches had reception committees offering information and aid to the migrants. The approach then was semi-charitable. But in recent years with the medium of travel now by buses and private cars as well as trains, there is no checking of these newcomers to St. Louis. There have been conservative estimations that anywhere from 10,000 to 50,000 "dis-

placed" persons have come up the line in the past seven years since the last census.

The one certain thing is that St. Louis's burden from the illiteracy and disfranchisement and the hard core of the jimcrow system of deepest Dixie has been doubled. So far the City's administration and the social welfare agencies have shown an understanding of the added responsibilities. However, this is not enough. The public at large must become sympathetically aware of the problem and the narrow-minded "white man's burden" must become every man's concern and care.

* * * * *

The Review publishes the above editorial simply because it points up anew several problems many people overlook. Little Rock and Alabama are so closely identified with the wellbeing of us all that the question has been raised by us several times that people just do not have the *right* to do that which they will. In this statement we are not thinking of the *race* angle but we are thinking of the good of all. *The American* points up several things so often overlooked. Events in the South are closely inter-woven with the future of the Nation. Poor schools in the South now begin to affect schools in St. Louis. Pressures in the South now bring increasing problems in housing in St. Louis. A lower standard of living in the South, coupled with labor competition and survival often does lower wages and economic standards in the new community. Churches have a greater task in combating all forms of low morals. Crowded housing brings about increased illigitimacy which in turn affects hospitals, welfare agencies and tax burdens. How can any one of us remain indifferent to these conditions?

"The sole justification for the existence of the armed forces is, we feel, not to win wars but to prevent them from occurring . . . but military strength will be insufficient if it is not guided by enlightened civilian leadership."—*Gen. Maxwell D. Taylor*

"It is probably true to say that there would be no crisis in race relations if the Negro continued to think of himself in inferior terms and patiently accepted injustice and exploitation."—*Martin Luther King, Jr.*

LOOKING AHEAD IN BOOKS

Man at his Best, by Leonard Cochran

How Man Can Follow in the Footsteps of Christ

MAN AT HIS BEST, by Leonard Cochran, is a collection of fourteen brief messages dealing with Jesus Christ and the relevance of his message to our day. Published June 10, 1957, the book seeks to inspire man to make the Most of God-given potentialities in the light of the life of One who *was* "Man at his best."

Dr. Cochran writes about two of Christianity's most challenging themes—Jesus and man. His interpretation, says Bishop Arthur J. Moore in the Introduction, reflects "the ministry of an impassioned messenger, whose mind and heart are under the over-mastering conviction that Christ's way is the only way."

Mirroring the author's desire to present "a plain word about vital Christian living," MAN AT HIS BEST is written in a style intelligible to all. Experience in radio, television, and newspaper work has enabled Dr. Cochran to present his subject with the direct clear-cut approach common to those mediums.

SOME OF THE CHAPTERS: The Amazing Jesus, Jesus and His Revelation, The Saviorhood of Jesus, Jesus and His Church, Jesus and His Kingdom, Man's Obligation, Man's Spiritual Power, Man and His Prayers, Man's Consecration, Man's Perfection.

THE AUTHOR: Leonard Hill Cochran is pastor of Mulberry Street Methodist Church, Macon, Georgia. A native of Georgia, Dr. Cochran received both his academic and D.D. degrees from Asbury College and Asbury Seminary in Wilmore, Kentucky. Since entering the ministry in 1929, he has served numerous pastorates in Georgia. He has also been a delegate to two world conferences on Methodism.

176 pages—\$2.50

"When still Governor of Georgia, Herman Talmadge tartly advised the churches to become non-segregated themselves before giving advice to others. There was a sting in this taunt . . . In this grimy world hands are seldom clean and comparative purity of heart becomes more important unless mankind is to lose all sense of morality and of charity."—Liston Pope

Charles Wesley, The Singer of the Evangelical Revival

by Elmer T. Clark

In time for the world-wide observance of the 250th anniversary of the birth of Charles Wesley, planned for December, 1957, this new book gives an account of the most prolific of all hymn writers.

Many people know about John Wesley, the recognized head of the evangelical revival movement. However, the hymns of his brother, Charles, were probably more effective than the sermons of the revival, and those hymns are sung today around the world by people who know nothing of the man—perhaps never heard of him except to see his name printed over some hymns.

Dr. Elmer T. Clark, secretary of the World Methodist Council, is well known for his deep interest in Methodist history, and he brings a wealth of knowledge to his subject. A comprehensive biography of Charles Wesley would require volumes, but Dr. Clark sketches the main details with a vividness that is rare in so short a book. He also includes interesting sidelights that help to throw the character of Charles Wesley in bold view.

About a third of the book discusses the hymns and their influence as well as changes that have been made in them through the years. Charles Wesley wrote in 30 different meters, more than any other English poet, and his choice of tunes was wide—from Handel to popular tunes. These hymns became the medium of teaching theology to the people.

The cover of the book shows a memorial portrait of Charles Wesley by Frank O. Salisbury. The portrait, showing him in the pulpit, reminds us that Charles was one of the most powerful of preachers.

Dr. Clark points out the greatness of Charles Wesley and the extent of our present debt to "the singer of the evangelical revival." Upper Room. 32 pages—15c each; 10 for \$1.00; 100 or more, 7c each

"If the public does not establish justice for farm people, agriculture will soon reorganize itself for its own ends . . . If agriculture would reduce output to only 80 per cent of capacity—which is exactly what the steel industry is doing right now—there would be hunger and panic in American cities."—*Sen. William Proxmire*

